THE Ahmadiyya Gazette USA

إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ

SEPTEMBER/OCTOBER, 1999 TABUK/AKHA, 1378

10,820,226

NEW AHMADIES IN ONE YEAR

Ahmadiyyat is now established in 158 countries around the world

The 34th Ahmadiyya Annual Convention, U.K., was held during July 30, 31 and August 1, 1999. Hazrat Mirza Tahir Ahmad, the Fourth Successor to the Promised Messiah and Supreme Head of the Ahmadiyya Movement in Islam, announced that:

> With the Sheer Grace and mercy of God, Ten million, eight hundred twenty thousand two hundred twenty six new converts entered the fold of Ahmadiyyat in just one year (August 1998 - July 1999).

Among them were one million seven hundred ten thousand three hundred thirty-four (1,710,334) from India

Ahmadiyyat was established in four new countries (Czech Republic, Slovak Republic, Ecuador and Lesotho) in this period of one year and now the Ahmadiyya Movement in Islam is established in 158 countries around the world.

FROM THE HOLY QURAN

"Those who dispute concerning the Signs of Allah without any authority having come to them-there is nothing in their breasts that a feeling of greatness which they will never attain. So seek refuge in Allah. Surely He is the All-Hearing, the All-Seeing.

"Certainly, the creation of the heavens and the earth is greater than the creation of mankind; but most men know not.

"And the blind and the seeing are not equal; neither are those who believe and do good deeds equal to those who do evil. Little do you reflect.

"The Hour will surely come; there is no doubt about it; yet most men believe not.

"And your Lord says: 'Pray unto Me; I will answer your prayer. But those who are too proud to worship Me will surely enter Hell, despised.'" (40:57-61)

إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ
إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَا هُمْ بِبَالِغِيهِ فَاسْتَعِذْ بِاللَّهِ
إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ۝ لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ
مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝
وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَلَا الْمُسِيءُ قَلِيلًا مَا تَتَذَكَّرُونَ ۝ إِنَّ
السَّاعَةَ لَآتِيَةٌ لَا رَيْبَ فِيهَا وَلَٰكِنَّ أَكْثَرَ النَّاسِ
لَا يُؤْمِنُونَ ۝ وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ
الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ
دَاخِرِينَ ۝

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SO SAID THE HOLY PROPHET

(Peace and blessings of God be upon him)

Nu'man ibn Bashir relates that the Holy Prophet (s.a.w.) said: Prayer is worship (*Abu Daud* and *Tirmidhi*).

Ayesha relates that the Holy Prophet (s.a.w.) preferred prayers that are comprehensive and discarded others (*Abu Daud*).

Anas relates that the supplication most often made by the Holy Prophet (s.a.w.) was: Lord, bestow upon us the best of this world and the best of the hereafter, and deliver us from the torment of the Fire (*Bokhari* and *Muslim*). Muslim adds: When Anas prayed he made the same supplication, and if he made any other, he included this one in it.

Ibn Mas'ud relates that the Holy Prophet (s.a.w.) supplicated: Allah, I beseech Thee for guidance, righteousness, chastity and self-sufficiency (*Muslim*).

Tariq ibn Ushaim relates that when a man became a Muslim the Holy Prophet (s.a.w.) would instruct him in Prayer and then direct him to supplicate in these terms: Allah, forgive me and have mercy on me, and guide me and forbear from me and provide for me (*Muslim*). Another version is: A man came to the Holy Prophet (s.a.w.) and asked: Messenger of Allah, how shall I supplicate my Lord? He answered: Say: Allah, forgive me and have mercy on me and forbear from me and provide for me. These will comprehend thy life and thy hereafter.

Abu Musa relates that the Holy Prophet (s.a.w.) supplicated thus: Allah, forgive me my defaults and my mistakes and my excesses in my affairs and that which Thou knowest better than I. Allah, forgive me that which I said in seriousness or in fun or by mistake or deliberately, and I am guilty of all these. Allah, forgive me that which I have sent on and that which is to come and that which I did covertly and that which I did overtly and that which Thou knowest better than me. Thou dost advance one and thou dost put one back and hast power over all things (*Bokhari* and *Muslim*).

Abu Darda' relates that the Holy Prophet (s.a.w.) often said: A Muslim's prayer on behalf of his brother in his absence is responded to. An angel so appointed stands near him and each time he prays for his brother for some good the appointed angel says: Amen, and may you have the like of it (*Muslim*).

FROM THE WRITINGS OF THE PROMISED MESSIAH

(peace be on him)

The Holy Prophet (Peace and blessing of Allah be upon him) has said: "Love each other and pray for each other privately. If someone prays for another in private, the angel says: May it be for you also." What an excellent matter it is, because even if the prayer of the person is not accepted, the prayer of the angel will certainly be accepted. (*Malfoozat*, Vol I, pg.336)

It should be remembered that the acceptance of prayer is granted by Allah alone. And there are certain times for the acceptance of prayer like the dawn. This time has special quality which is not found in other times. As such there are special times for supplication which create acceptance and impact.(*Malfoozat* Vol. IV, pg.309)

Firstly: At three o'clock in the night is a special time for offering Tahajjud prayers. There is no harm for anyone for waking up at three o'clock. Secondly: when the sun warms up, I sit in the Baitud'Dua. Both these times are good for the acceptance of prayers. (*Malfoozat* Vol. IV, pg.283)

All troubles are resolved with prayer. What do we possess to benefit someone? All we have is the instrument of prayer .Allah has granted it to us both for friends and foes. We cannot change black into white and white into black. We do not have an iota in our power, except that which Allah grants us with His Grace.(*Malfoozat* Vol. III, pg.132)

TAHRIK-I-JADID

(In the words of its founder, Hazrat Khalifatul Masih II)

WHAT IS TAHRIK-I-JADID?

We need man power to reach the entire world population. We need money to attain this noble goal. We need determination and steadfastness to accomplish this great task. We need desperate prayers to attain this purpose those could attract God's special favors. A composition of all these things is known as TAHRIK-I-JADID. (*Daily Al-Fazl* V. 30 No. 280)

WHY THIS SCHEME WAS LAUNCHED?

The scheme 'Tahrik-i-Jadid' was launched to get enough funds so that we become capable of conveying Allah's blessed name to the corners of the earth with ease and convenience. This scheme was launched for the reason that some devoted persons could be approached who could devote their entire lives to attain the blessed goal of propagation of divine faith. Tahrik-i-Jadid was established for the reason that our Jama'at could grasp the highest virtue of determination and steadfastness. These qualities are very essential to develop them in the working communities. (*Ibid*)

WHY SHOULD WE TAKE PART IN THIS SCHEME?

a. I think that a person who has even an iota of faith remained in his heart, would come forward for the Tahrik launched by me. A person who does not heed to the representative of Allah, his entire faith is lost. (Friday Sermon Nov. 9, 1934)

b. No community should feel satisfied by the simple reason that their own community has already participated in the scheme. Do not be satisfied until all communities take part in the scheme. (Friday Sermon Jan. 15, 1937)

TAHRIK-I-JADID IS A PERMANENT SCHEME

The task initiated by the Tahrik-i-Jadid has the magnitude of a permanent project. A person who would take part in this scheme would earn special favors from his Lord. (Friday Sermon Nov. 18, 1938)

TAHRIK-I-JADID IS A DIVINE PROJECT

I did not have this project in my mind before when suddenly it flashed in my mind from Allah Almighty. Thus without an exaggeration. I can proclaim that Allah Himself has launched this project. This plan was not in my mind before and my mind was totally devoid of it. There is no doubt that Allah has revealed this project in my mind and I have delivered it to the Community. Therefore this project, in reality, is not launched by me rather it is divine project launched by God Himself. (Friday Sermon Nov. 27, 1942

I leave upon God the success of this project because it belongs to Him. I am just a humble servant of His. Only words are mine conveying His commandment. (Friday Sermon Nov. 1935)

URGENCY OF REPEATEDLY REMINDING OF THIS TAHRIK IN FRIDAY SERMONS

Allah has made me conceive that we should keep on reminding the community about the Tahrik-i-Jadid and its demands at least twice a year. We should not rest until we become successful in this sphere with the special decree of Allah. (Friday Sermon May 26, 1935)

One Friday Sermon should be delivered every month in all Ahmadiyya Communities about my project "Tahrik-I-Jadid." Jama'ats should be urged towards sacrifices in these sermons so that they could be attracted towards goodness and righteousness. (Friday Sermon April 19, 1935)

It is the responsibility of the Jama'at officials that they should arrange my every Friday Sermon to be heard on Fridays, Sundays or on any other proper occasion. The real task of the Jama'ats should be rather to convey the Khalifa's discourses to all its members. All Jama'ats should have this responsibility that they should arrange the listening of the detailed version or a gist of my Friday Sermon. A person who is appointed by Allah and is given the responsibility to reform the community, is also accorded with such an ability that purifies the hearts. No body can equal the

effect a Khalifa discourses has upon the hearts. (*Daily Al-Fazi* V. 30, No 280)

OBJECTS OF TAHRIK-I-JADID

The preaching and education training are two very important functions. They both are the only objectives vouchsafed in the Tahrik-i-Jadid. Keeping in mind the matter of education and training of the community, simple food, simple dress, working with one's own hands, abstaining from watching movies, helping the poor, establishing Tahrik-i-Jadid Hostel and management of affairs pertaining to inheritance has been suggested as bylaws for the formation of this Tahrik. All these factors are of such nature that they can not afford to neglect them. (Friday Sermon Nov. 18, 1938)

DEMANDS OF TAHRIK-I-JADID IN A NUTSHELL

The four factors are the gist of these demands.

1. To develop a sense of practical life in the members of the community especially awakening the youth and to generate in them the practical type of vigor and enthusiasm.
2. To establish a system where the community activity is based on personal and physical sacrifices rather than that of just financial burdens.
3. To establish a fund for the Tahrik-i-Jadid that the financial worries should not hinder the preaching projects.
4. So that the community's attention could be drawn towards preaching and conveying the message of Allah more than ever before. (*Report Majlis Mushawarat* April 1939, p. 3)

All demands of Tahrik-i-Jadid have been introduced for the reason that you could become manifestation of Allah's attributes. No man can ever deceive a wise person then how do you consider that you would be able to deceive God. Knower of the secrets of the hearts. That was the feeling in my mind that I launched this project of Tahrik-i-Jadid. (*Daily Al-Fazi*, V.25, No. 283)

RESPONSIBILITY OF THE COMMUNITY

You should bear in mind that this is a very crucial period of our history. We are being opposed from every quarter. This is your responsibility to uphold the honor of the community competing with all type of opposition. (Friday Sermon Nov. 16, 1934)

These matters are of such a nature that we should always keep in mind and remind our wives, husbands, children and other relatives of them at all time. They should be made convinced of the fact that our Jama'at has been established by the majestic hand of Allah and divine communities do not progress without facing difficulties. Therefore repeat these facts everywhere and keep on reminding them like a sacred memorization. Even if a small child is asked the secret of our success, he must know that our Jama'at can progress only with our sacrifices pertaining to our wealth and our lives. And that he himself is ready for those sacrifices. If an Ahmadi lady is asked this question, she should have the same answer and same way an Ahmadi man should have the same answer. Every person should be convinced of the fact. An atmosphere should be generated that the community is awakened to the extent that sacrifices do not remain hard to offer.

OFFICE HOLDERS OF TAHRIK-I-JADID

The will of Allah is not tied with the work of the presidents or the secretaries. Allah will not ask any Jama'at on the Day of Judgement that how was their president or secretary, rather, He would ask from the individuals about their deeds and accomplishment. If a president or secretary of a certain Jama'at shows some tardiness resulting in members' failure to take part in a project, God would not excuse the individual members of Jama'at even in this situation. He would decree that every body among you was secretary or president. If your secretary or the president was lazy for some reason, it would then have become your responsibility to work for them. (Friday Sermon January 15, 1937)

MANY DIVINE SIGNS APPEARING ALL OVER THE WORLD ARE RESULTING IN THE ACCEPTANCE OF AHMADIYYAT BY LARGE NUMBERS OF PEOPLE

BY THE GRACE OF GOD, THE TREE OF AHMADIYYAT IS NOW PLANTED IN 158 COUNTRIES. FOUR NEW COUNTRIES WERE ADDED TO THIS LIST THIS YEAR

TRANSLATIONS OF THE HOLY QURAN HAVE BEEN PUBLISHED IN 53 LANGUAGES

DETAILS GIVEN OF THE MTA, AHMADIYYA PRESSES, MEDIA DESK AND LITERATURE IN MANY LANGUAGES

(Summary of Huzoor's Lecture on July 31, 1999, the second day of the U.K. Ahmadiyya Annual Convention. This English summary of the account published in Urdu in Al Fazl International was prepared by Basharat M. Mirza, Athens, Ohio)

The second session on the second day of the U.K. Ahmadiyya Annual Convention, 1999, began at 4 p.m., with Hazrat Khalifatul Masih IV presiding. After the recitation of the Holy Quran and portions of a poem of the Promised Messiah (a.s.), Huzoor began his address. After reciting the customary *Tashahhud* and *Ta'awuz*, Huzoor said that this was the time to give some statistics. To count the bounties of God is not possible and only a very few things can be described here. Not every one can keep his mind on numbers, so some examples of God's bounty will be given here.

New Countries for Ahmadiyyat

By the Grace of Allah, Ahmadiyyat is now established in 158 countries. Four new countries were added to this list this year. These are: Slovak Republic, Czech Republic, Ecuador and Lesotho. In the spread of Ahmadiyyat in new countries, Germany has been the most active. Eight countries were assigned to them and they have succeeded in all of them, namely: Bulgaria, Bosnia, Rumania, Slovenia, Macedonia, Croatia, Slovak Republic and Czech Republic.

A gentleman, Mr. Fernando Astudillo, from Ecuador was in Canada. He accepted Ahmadiyyat and was renamed Nasir Ahmad. He progressively increased in his faith and when he went home to visit, he was able to get five members from his extended family to accept Ahmadiyyat and now this wave of acceptance is increasing constantly.

Lesotho was assigned to South Africa and they succeeded this year. A region was chosen. Literature was distributed; Question/answer sessions were organized. In the very first session, Mr. Patrick Rafuto embraced Ahmadiyyat. He has chosen Haroon Rofuto as his Muslim name. He took the delegation to his house where they gave the Azan and said their prayers. Many persons are getting close to Ahmadiyyat. Four Chiefs have welcomed Ahmadiyyat in their areas. South Africa also has Swaziland and they have begun to work there also.

U.S.A. was assigned 15 countries of Central and South America. So far they have succeeded only in Jamaica.

Mosques and Mission Houses

In this category, the African and Indian Jama'ats have excelled all other countries. Small mosques and Mission Houses can be built there rather inexpensively. In the larger Western countries, a large expenditure is needed for this, but we are not ignoring them.

In the USA, there are 36 Mission Houses. A new property has been acquired in Northern Virginia at the cost of $470,000. Work will now progress to build a Mosque and Mission House there. In addition, new Mosques are planned in

Chicago, Houston, Philadelphia and Detroit. 40 acres of ground has been purchased near Baitur Rahman Mosque in the Washington D.C. area which will be utilized for the ever increasing needs of this center.

In Canada, a choice property has been purchased in Mississauga, Ontario, at a cost of $1,995,000.00 with a 28000 Sq. ft. building on 5.16 acres, with parking for 218 cars and a large hall which can accommodate 1200 persons, and forty furnished offices. The Canadian Jama'ats collected Two Million Dollars in three months for this property, many ladies presenting their jewelry. *Alhamdo Lillah.*

The Program to Build Mosques

There are plans to build 100 Mosques in Germany. The German Jama'at has purchased seven plots for Mosques so far at a cost of 2,697,545 German Marks. It must be noted that the various Jama'ats in Germany already have buildings used for gatherings and for prayers but needed regularly built mosques. One of these mosques is now near completion.

The U.K. Jama'at has also begun a program of building Mosques. A plot has been acquired in Bradford and they are looking around in other cities.

Norway has begun the building of their first large mosque. The Nasir Mosque in Sweden is being enlarged.

It is not enough to build mosques. We have to strive to populate them also. Our people build mosques with faith and zeal. First they get used to praying and then they build mosques. *Insha Allah*, God will make this program extend further in the future.

The Amir of Canada writes that a builder began a housing development on a 150 acre tract near Baitul Islam Mosque. We negotiated with him to modify the housing plans to suite us and give us a good price so Ahmadies will buy these houses. So far more than one hundred houses have been purchased by Ahmadies and 60 to 100 families are planning to buy more houses. These are between 2 to 5 minutes from the mosque. This housing development is named Darul Aman. The streets are named according to our wishes. In addition a big public park on the south of Baitul Islam Mosque has been named the Ahmadiyya Park by the local government.

Translations of the Quran and other books

So far 53 translations of the Holy Quran have been published. Two more are ready to go the press. A total of 9 translations are about ready.

In addition, 87 books and folders were translated in other languages; 11 books in Albanian; 11 books in Bosnian; 6 books in German; 5 books in Uzbek; 6 books in Hausa; 11 in Turkish. In addition, various books and folders have been translated in Russian, Norwegian, Persian, French, Urdu, Arabic, Swahili, Hindi, Sindhi, Malayalam, Indonesian, etc.

Vakalat-e-Ishaat (Publication Dept.) is responsible for sending the right number of books to appropriate places so they can be put to effective use. During the year, a total of 221,600 books were sent out from London. In addition, various Jama'ats published literature locally, totaling 684,500 books. As a result, many learned people have turned pro-Ahmadiyya and they write to us that although they are not regular members of the Jama'at, they are in agreement with our views.

Ahmadiyya Presses

Under the supervision of Malik Muzaffar Ahmad, the Incharge of Raqeem Press, presses in Ghana, Nigeria, Gambia, Sierra Leone, Ivory Coast and Tanzania are improving and becoming more and more standard. Sometimes, even the local governments get them to print things for them.

Raqeem Press printed during the year 166,110 books and journals. The African presses printed a total 212,029 copies.

Press and Media Desk

This department is responsible in getting pro-

Ahmadiyya material published in periodicals and newspapers. Also rebuttals to anti-Ahmadiyya articles are prepared. The work being done from London is very effective.

MTA in a New Phase

For the transmission of a digital channel to Europe, Middle East and Asia, MTA uses the HOTBIRD 4 Satellite. This satellite has more than 300 channels. We are now reaching audience all over the world which could not be reached before and thus new channels of Tabligh are opening up.

Any receiver for the HOTBIRD 4 transmissions can receive most of the channels on it, including our MTA. Thus MTA can reach potentially a very large audience. In addition, our Analog trans-mission is also going on.

We have also reached now the South Pacific area including Australia, New Zealand, Fiji, Japan, etc. by a new satellite in that region. The BBC World Service also uses the same satellite.

We can now safely say that our MTA program now reaches directly all the five continents around the world.

Transmitting digital program is one thing and preparing digital programs is quite another. At present MTA has 14 departments and there are 135 volunteers working in them to cover 24 hour transmissions. May Allah reward them.

Local Radios, Televisions and newspapers

In addition to MTA, the local modes of transmission were also used in 37 countries more effectively than before. Local TV stations aired 2140 Jama'at programs, totaling 1928 hours and five minutes.

1324 programs were broadcast on Radio, totaling 1281 hours and 55 minutes. Likewise, 448 newspapers published articles pertaining to the Jama'at.

Homeopathic Treatments

The Homeopathic method of treatment is also becoming more and more popular and a large number of clinics are established to treat patients free of charge. Reports reaching here from 37 countries indicate that 406 clinic have been set up and conservatively speaking, 161,355 patients were treated during the year. These patients include a large number of non-Ahmadies and non-Muslims. The free treatment is extended without any distinction of race, religion or ethnicity.

More than 24,000 persons were treated in England, 23,000 in Germany and 32,000 in Ghana. Ghana has the distinction that it supplies free medicines to all African countries and provides training to young men from these countries.

It is not just a treatment. The Promised Messiah (a.s.) was told by revelation about this and an accompanying vision. There can be no other explanation of this vision and revelation other than what we are doing by homeopathic treatments.

The Promised Messiah (a.s.) had a revelation:

> "I will protect every one in this house so We make it a sign for people and a blessing from Us. This was a matter ordained. With Me are cures."

About this last sentence "With Me are cures", Hazrat Promised Messiah (a.s.) asked his wife whether she had seen any vision related to this. She said she saw that a person named Charagh has brought a large box of medicines which Sheikh Rahmatullah had sent. When opened, it contained thousands of bottles of medicine. She wondered that once in a while ten or twelve bottles of medicine were obtained. How come thousands of bottles were now received?"

Now, it is impossible to have thousands of bottles of conventional medications in a box. It is the distinction of Homeopathy that small bottles provide medications for thousand of persons. Obviously, it refers to the boxes of homeopathic medicines which are now prepared and sent out.

Huzoor mentioned the new book on Homeopathy. This new book is based on extensive revisions of the book previously published. 80 new

medications are included in this volume and many illustrations and pictures are included.

Then Huzoor related many examples of extremely successful treatments in many countries, including Gambia, Tanzania, Poland, Indonesia, Kenya, Burkina Faso,, etc., too numerous to list in this summary.

Helping the Indigent and Poor

The Quranic verse

"*And they feed, for His love, the poor, the orphan and prisoners.*"

is our guide. In all countries the Jama'ats are busy in this program according to their capacities.

Sums of money used in India, Bangladesh and other poor countries to help the needy cannot be counted. They are truly enormous.

In African countries, doctors are treating patients free, performing free operations in addition to the monetary help. In addition, Jama'at spends hundreds of thousands of dollars to combat hunger and poverty. The Jama'at is in the forefront in donating blood in rich and poor countries alike.

The British Khuddamul Ahmadiyya has a HUMANITY FIRST program. They sent 70 tons of relief supplies to Sierra Leone. During the conflict, 800 displaced persons seeking shelter in our Mission House were fed for 40 days from these supplies. 35 other Jama'ats were also helped and those who approached the Mission House for help were given provisions from the same relief supply.

Under the same scheme, the Khuddam went to Albania to help Kosovo refugees. The organizers gave complete charge of one refugee camp to our Khuddam. Three of our busses are being used to bring refugees back home. We are also helping rebuild their devastated homes.

The U.K. Jama'at has also donated One Hundred Thousand Pounds Sterling to help in Africa and other countries. May Allah reward them for that.

The German Jama'at is also very active in this. They sent three trucks containing 20 tons of relief supplies to Bosnia. They also sent three trucks to Albania. The Lajna of Germany prepared 3000 packets of food and sent to Kosovo. One team bought supplies worth 50,000 Marks from Albania locally and distributed in Albania.

The Ahmadiyya Medical Association, U.K., served in Gambia and Sierra Leone. (Other than homeopathic work) Two doctors volunteered to work in Seirra Leone. Four volunteer dentists from U.K. served in Gambia. Two medical doctors also have served in Gambia.

Da'wat Ilallah (Propagation)

Huzoor then gave an account of the propagation efforts in various countries, giving many interesting episodes reported from India, Ghana, Ivory Coast, Burkina Faso, Kenya, Tanzania, Sierra leone, Senegal, Benin, Togo, Bangladesh, Indonesia, Guinea Basso, U.S.A., Germany, France, Nigeria, and Pakistan.

Huzoor then talked about the Waqf-i-Nau Scheme, the financial sacrifices of the Ahmadiyya Jama'at worldwide, gave the total number of Bai'ats this year, with a special mention of Bai'ats in the French speaking countries.

The details on all these were published in the *Al Fazl International Weekly* of September 24 and October 1, 1999. A summary of these accounts will be given in the next issue of the *Gazette*.

(To be continued in the next issue of the *Gazette*)

ADDRESS OF MOOSIA NEEDED

The address of respected Ayesha Begum, wife of Pir Khalil Ahmad Sahib (Wasiyyat # 5654) is required immediately. Please provide the address and telephone number to the undersigned. Jazakumullah.

Ghulam Ahmad Farrukh
Secretary Wasaya, USA
15000 Good Hope Road
SILVER SPRING, MD 20905
Ph: (301) 879-0110; Fax: (301)879-0115

Friday Sermon Summary

I SAY ON OATH THAT THERE MAY NOT BE ANYONE TODAY WHO HAS SO PERFECT CONVICTION OF THE EXISTENCE OF GOD BY PERSONAL EXPERIENCE AS I HAVE

(Summary of the Friday Sermon delivered by Hazrat Khalifatul Masih IV on September 10, 1999 at the Fazal Mosque, London, as published in the Al Fazl International, September 17, 1999. Translated into English by Basharat Munir Mirza, Athens, Ohio)

Hazrat Ameerul Momineen Khalifatul Masih IV delivered his Friday Sermon on September 10, 1999, at the Fazl Mosque, London. After the customary *Tasha'hhud, Ta'awuz* and *Sura Fateha* Huzoor said that for some time he was unable to come to the Mosque to lead the prayers. The reason was some tensions which prevented him from explaining himself completely. The major reason for these tensions was the extreme pressures during the Jalsa Salana. It is the sheer grace of God that the Jalsa was so successful. Allah fulfilled our desire and gave us ten million new members.

After that there were so many *Mulaqats* which produced extreme mental pressures. Twenty-one thousand men and women all wanted to meet me. Much more than the Jalsa and my lectures, the *Mulaqats* are a source of pressure on me. People come with good news, bad news, with heart rending situations. All these kept on building pressures on my mind and I was extremely perturbed. Every person thinks his problem is my problem. It is true that your problems are my problems also.

After all that came a sort of a vacuum. (The crowds were gone) and my mind began to dwell on these matters and this preoccupation prevented me from concentrating on the things at hand. I did not think it proper to lead the prayers while my mind was so very much preoccupied with the vast number of things fed to my mind during the Jalsa.

Huzoor said it was Friday the Tenth. I had been praying that I do not disappoint the Jama'at and this Friday the Tenth may become the beginning of my recovery. For this reason I came here with the grace of God and I am able to say whatever I am saying with complete concentration and confidence.

After this exposition on his health, Huzoor admonished the Jama'at, citing verses from the Holy Quran, that we should cover our sins with Istighfar (seeking of forgiveness from Allah), rather than exposing them. Have complete reliance on Allah. If He wants to, He can forgive everything. The paths leading to His forgiveness are infinite. But do not feel arrogant because of your piety.

Talking about the existence of God, Huzoor said that He is a certainty. Huzoor said he has so perfect a conviction on the existence of Allah that he can swear that none alive today ay have as certain a conviction on the basis of his own personal experience as he himself has.

In the end Huzoor prayed that Allah be with all of us. He always worries about all of us. Even in sickness I pray for all of you and as much as possible try to arrange help for the widows, the orphans and the poor.

After the *Khutba Thania*, Huzoor said that it was the custom of Hazrat Promised Messiah (a.s.) that sometimes he would deliver the Sermon and someone else would lead the prayers. Following this *Sunnah* of the Promised Messiah (a.s.), Huzoor asked Ataul Mujeeb Raashid to lead the prayers.

We must all continue praying for a complete and speedy recovery of our beloved Imam. *Ameen!*

TRUTH OF THE PROMISED MESSIAH (a.s.)

(Reprinted from Review of Religions, August 1999)

(Translated by Fauzia Bajwa)

On 1st May 1908, after the Friday prayers, the Promised Messiah (a.s.) was asked the question: 'We sincerely believe in Allah's book, the Holy Qur'an, and in His Messenger, Muhammad (s.a.w.). We observe prayer, we keep the fast. Why then do we need to accept you?' An excerpt from the Promised Messiah's reply is given below. The original and complete reply can be found in *Malfoozat,* Vol. 10, pp. 261-274.

Look, if a person claims to believe in Allah, His Messenger and His Book, yet fails to practice the details of their teachings, *e.g.* prayer, fast, Hajj, Zakat, righteousness, cleanliness, etc., and if he forsakes the commandments regarding the purification of the self, the eradictation of evil and the acquisition of good, such a person does not have the right to be called a Muslim. It cannot be said about such a person that he is adorned with the ornaments of faith. Similarly, the one who does not accept, or does not feel the need to accept, the Messiah and Mahdi, (a.s.), he too is ignorant of the essence of Islam and the aims and intentions of prophethood. He does not have the right to be called a true Muslim and a true and obedient servant of God and His Messenger; because, just as Allah the Almighty issued the commandments contained in the Holy Qur'an through the Holy Prophet (s.a.w.), similarly the prophecy of a last Caliph in the latter days is made categorically (in the Qur'an). Those who would reject and oppose him are termed as transgressors. The only difference in the wording of the Qur'an and the Hadith (which in actual fact are not different, but are explanations of other words of the Qur'an) is that in the Qur'an, the word 'Khalifa' (or Caliph) is used, while in the Hadith, this same Caliph is called the Messiah and Mahdi (a.s.). The Qur'an promises that a person will be sent and thereby attaches great importance and eminence to his advent. What kind of a Muslim then would say that there is no need to accept him?

God has extended the period of Caliphs to the Day of Judgement. Islam has the eminence and distinction that in every century a Mujaddid comes to uphold and strive for it. Look, Allah the Almighty has likened the Prophet Muhammad (s.a.w.) to the Prophet Moses (a.s.), as is proven by the Arabic word *kama'a.* The Prophet Jesus (a.s.) was the last Caliph of the Law of Moses (a.s.). He himself declared that he was the last brick. Similarly Caliphs will always be born into the Shari'ah of Muhammad (s.a.w.) to uphold and strive for it. This will continue until the Day of Judgement. The final Caliph, because of his similarity (to Jesus (a.s.)) and because of the service entrusted to him is called the Promised Messiah (a.s.).

His mention (in the holy scriptures) is not a scant one. All the Divine Books detail the signs of his advent. The Bible, the Hadith and the Holy Qur'an itself all give the signs of his advent. The Jews, the Muslims and the Christians are agreed that he will come and they await his arrival. How can the rejection of him be Islam? Especially when he is such a person that Allah has showed signs in his favor in the heavens and miracles on the earth. The plague came in his support. The solar and lunar eclipses occurred as prophesied at the appointed times. **So if a person is supported by heavenly and earthly signs, can he be so unimportant that accepting or not accepting him are equal?** In failing to accept him is it possible that people can remain Muslim and the loved ones of God? Certainly not!

Take note, all the signs for the advent of the Promised One have been fulfilled. Many types of evil have adulterated the land. The Muslim scholars and saints have stated that this is the age for the advent of the Promised Messiah (a.s.), *i.e.* that he will come in the 14th century. Hajjaj-ul-Karama singles out the 14th century for his advent. None go beyond this century. Even animals sought refuge from the 13th century. And it is written that the 14th century will be the blessed one. If after the unanimous testimony of the scholars and saints one is still in doubt then one should study the Qur'an and deliberate particularly on Surah Al-Nur. **Just as Prophet Jesus (a.s.) came**

1400 years after Moses (a.s.), so too in the 14th century after the Holy Prophet Muhammad (s.a.w.), the Promised Messiah (a.s.) came; and just as the Prophet Jesus (a.s.) was the Seal of the Caliphs of the Mosaic dispensation, so too the Promised Messiah (a.s.) would be the Seal of the Caliphs of this dispensation.

Islam was like a sick person whose life was oozing away. It was subjected to cruelty. The enemy, fully armed, was prepared to destroy Islam and was attacking it on all fronts. Islam was lifeless; internal and external injuries had rendered it half dead. Its candle was nearly burnt out. It was being slaughtered mercilessly. When was God's promise to be fulfilled?

> *Verily, We Ourself have sent down this Exhortation, and most surely We will be its Guardian.* (15:10)

Was there any calamity left yet to befall Islam? Take heed, the protection promised by God was not for just the pages (of the Qur'an), but also for its explanations. This verse is explained in a Hadith in which the Holy Prophet (s.a.w.) stated that a time would come when the Holy Qur'an would disappear from this world. A companion of the Holy Prophet (s.a.w.) asked: 'How could it vanish while people read it?' The Holy Prophet (s.a.w.) replied, 'I regarded you as a wise person, but it turns out that you are foolish. Don't Christians read the Bible? Don't Jews read the Torah? The Qur'an will disappear because knowledge of the Qur'an will no longer exist and guidance will be destroyed. People will be bereft of its light and mysteries. None will act upon its teachings. They will forsake the path shown by the Qur'an and will follow their own inclinations and desires. When this happens, a man of Persian descent will come; he will bring faith back and will rejuvenate faith and the Qur'an. The lost nobility of the Qur'an and its forgotten guidance and the faith which ascended to Palaedis will, through him, once again be propagated throughout the world.'

The Holy Qur'an and the Hadith of the Prophet (s.a.w.) clearly prove that a Caliph for the latter days is promised for this Ummah. Signs and evidence are also given. I claim to be the Promised Messiah (a.s.). Every person who claims to love God and His Prophet and who wants to safeguard his faith, it is obligatory on him to consider whether my claim is true or false.

Those who represent God are accompanied by Divine Signs. A mere verbal claim is not worthy of acceptance.

Included in the signs of my advent recorded in the books of Allah and His Prophet (s.a.w.), there is one that concerns the discarding of the camel as a means of transport. This subject is expressed in the Qur'an in these words:

> *And when the she-camels, ten month pregnant, are abandoned.* (81:5)

And in the Hadith, the Holy Prophet (s.a.w.) expresses the same subject in the words:

وَلَيُتْرَكَنَّ الْقِلَاصُ فَلَا يُسْعٰى عَلَيْهَا

The thinking person should consider this: these issues were verbalized by Allah and His Prophet (s.a.w.) 1,300 years ago. And today these words are being fulfilled with such grandeur, thus displaying the magnificence of those who uttered them. Witness how the means to the fulfilment of this prophecy are coming into existence. So much so, that construction of the Hijaz railway means that the journey between Mecca and Medina will now be undertaken by rail rather than by camel, and she-camels will become useless (in this regard).

Now, what do these prophecies have to do with the words 'Promised Messiah'? The Holy Qur'an nowhere uses the words 'Promised Messiah'. It should be remembered that I claim to be the Seal of Caliphs and the Qur'an promises that the Seal of Caliphs will appear close to the time of the Day of Judgement. And, through repeated revelations, I have been informed that God has given me the title of Promised Messiah whose advent is promised to us in the Hadith. Take note that, the one who discards the Hadith as a piece of garbage is in no way a Momin (*i.e.* true believer), for a large part of Islam would remain unfinished without the help of the Hadith. The person who says that he does not need the Hadith is not a Momin. He will one day have to give up the Qur'an as well.

The person given the title 'Seal of Caliphs' in the Qur'an is given the title 'Promised Messiah' in the Hadith. Hence all the prophecies concerning (the holders of) these two titles are in fact about me.

Caliph is the one who follows. And the most perfect follower is the one who comes at the very end. And it is obvious that the one who comes near the Day of Judgement will be the one who comes at the end. Hence, he will be the most perfect and the most excellent. It is just an interchange of words. The Qur'an calls him by the title of Caliph, whilst the Hadith gives him the name of Promised Messiah.

The question arises as to what proof there is for my assertion. Take note that the proof of my truth is the same as that of all prophets and apostles. The arguments given by any person to prove the prophethood of the Holy Prophet (s.a.w.) are the ones that I would use to prove my claim. The ones who come from God are deemed true by His testimony. Claims are made by the true and the false. And the claim of both may even be one and the same. But, there is also a distinction between the two.

Suppose the Promised Messiah (a.s.) had not been mentioned in either the Holy Qur'an or the Hadith. Then what? Even then the true one would be recognized by his signs. Which earlier scripture ever mentioned Moses (a.s.)? Can anyone tell us which scripture gave tidings of or prophesied the advent of Hadhrat Moses (a.s.)? Then how was he accepted as a prophet? Take note, it is only new and fresh testimony from God that can attest to the truth (of the claimant).

A claim which has no supporting evidence cannot prove the truth (of the claimant). A claim that is not supported by Divine Testimony is false and is worthy only of God's punishment. False claimants are annihilated by God Himself as the claimant slanders God and creates a confusion between truth and falsehood.

I bring nothing new, nor have I instituted a new Shariah. I come only to serve and rejuvenate the Shariah of the Holy Prophet (s.a.w.). And on the highway of prophethood, signposts pointing to the truth of my claim can be found. I have mentioned them in my books. I have just written a book called *Haqiqat-ul-Wahy*. Study that to find out how many signs God has shown in my favor. Can such signs be shown for a false one?

Some prophets were accepted as true with just one miracle. Yet here there are thousands of signs. Had I promulgated a new faith, had I instigated a new command which contravened the Book of Allah, had I added to or subtracted from the traditions of the Holy Prophet (s.a.w.) or had I claimed to abrogate any one of them, had I brought about changes in the issues of prayer, fasting, Hajj, then such suspicion and doubts would be justified. But I say that the person who alters even an iota of the Shariah of Muhammad (s.a.w.) is an infidel. When I consider the person who disobeys the Holy Prophet (s.a.w.) an infidel then what judgement would I reserve for the person who claims to bring a new Shariah or who brings about alterations to the Qur'an or the traditions of the Holy Prophet (s.a.w.)? To me the true believer is the one who truly follows the Qur'an and who knows it to be the Seal of all Scriptures, and who accepts the Shariah of the Holy Prophet (s.a.w.) as the everlasting one and who would not change even one jot of it. He would willingly sacrifice himself to follow the Shariah and every fibre of his being would be dedicated to this cause. When he stops opposing it in both action and thought, only then does he become a firm Muslim.

With regards to the divine words which descend upon me, it should not be thought that I am proclaiming a new and law bearing prophethood. But **because of the quality and quantity of God's words addressed to me, I have been called a Nabi (*i.e.* prophet). Now those familiar with the Arabic or Hebrew languages will know that the word Nabi is derived from Nab'a, which means 'to give tidings', and a Nabi is 'the one who gives tidings'. In other words, in Islamic terminology, a Nabi is the one who receives word from God about things that are yet unknown**. He relays these great prophecies to God's creation. For example, in Surah Al-Baqarah we read:

Tell me the names of these. (2:32)

This shows that the dispute between us is only one of semantics.

If my opponents were not to forsake righteousness and purity and if they give up their prejudices and animosity, (they would realize that) everybody knows that the earlier saints and Walis have clearly written that God addresses and talks to the Waliullahs. There are hundreds and thousands of people in this world

who have true dreams. Sometimes true dreams come without distinction to the good and the evil, the Muslims and the non-believers, and even to the promiscuous men and women. So why cannot it be accepted that the believer, who because of his correct faith is more deserving than them can have true dreams and visions and revelations? In fact a believer should have much more of all this.

THE STATUS OF THE PROMISED MESSIAH (a.s.)

(The text of a speech delivered by Ata Ullah Kaleem on occasion of Yaum-e-Masih Mau'ood at Bait-ur-Rehman Mosque at Silver Spring, MD. Reproduced from the Review of Religions, August, 1999)

I have been entrusted with the subject of the Status of the Promised Messiah (a.s.), the Holy Founder of the Ahmadiyya Muslim Jama'at.

I would like to state at the very outset that the personalities chosen by God the Exalted for the reformation of the people always comply with the directives received from God the Almighty. For instance, there was a time when the Holy Prophet of Islam, peace and blessings of Allah be upon him, is reported to have said: *'Laa Tokhayyeroonee Ala Moosa' (Bokhari*, Vol. 4 pp. 209, Misree) - Do not exalt me upon Moses; and when some one addressed him as Khairul Bariyya (the best of creation), he retorted by saying: Zaka Ibrahim, *i.e.*, He is Ibrahim.

At another time he is reported to have said: *Tofazzeloonee Ala Yunus Bin Matta, i.e.,* Do not declare my superiority upon Yunus Bin Matta. But late on he declared himself Seyyede Wuldi Adam - the Chief of Adam's progeny and Khataman Nabiyyeen - the Seal of the Prophets.

This I have stated to rectify the objection generally raised by our opponents about: 'Which of the claims of the Founder of the Ahmadiyya Muslim Jama'at we should consider because sometimes he says he is Mujaddid and at other times he says he is Messiah and Mahdi and yet another time he presents himself as Prophet.' Hence, it should be kept in mind that chosen personalities of God the Exalted always abide by the directive of God, and generally presents themselves as humble servants of God the Exalted, until God Himself raises them to the status ordained by Himself for them.

There was a time in the early period of Hazrat Mirza Ghulam Ahmad (a.s.), that the Arya Samaj a sect of Hindu started harsh and abusive criticism of Islam, its doctrines and teachings. In its polemics even the person of the Holy Prophet of Islam (s.a.w.) was not spared and his character was scandalously misrepresented in the vilest terms. Another quarter from which Islam was under constant attack were the Christian missionary organizations, whose fierce assault against Islam was couched in most offensive terms. In this situation the Muslims found themselves utterly helpless and exhibited extreme listlessness.

At this juncture Hazrat Mirza Ghulam Ahmad (a.s.) proved to be the one great exception. His study of the Holy Qur'an, his deep reflection over the eternal verities, his complete reliance upon the grace and bounty of God, and his experience of communion with Him had already equipped him with the qualities of an effective champion of Islam. Under a divinely inspired urge he was moved to embark on a project which would not only help to safeguard Islam against hostile attacks, but would clearly and demonstrably establish its superiority over all other faiths. He resolved to set forth the excellencies of Islam in a monumental work which he designated *Braheen-e-Ahmadiyya*. By May 1879 he had made enough progress with the composition of his great work. The first two parts were published in 1880. The first part put forth a challenge that if a follower of any religion other than Islam would set forth on behalf of his religion one-half, or one-quarter or even one-fifth of the excellencies that he himself proposed to formulate as the basis of Islam, he would make a present to him all his property, which he valued at 10,000 rupees.

The author himself was a profound scholar of Islam and of comparative religion and already enjoyed the experience of communion with the Divine. He was

a constant recipient of revelation. The first two parts of the book were published as stated earlier in 1880, the third followed in 1882 and the fourth in 1884. Further work on the book was then laid aside as Hazrat Mirza Ghulam Ahmad's (a.s.) attention was divested from 1882 onwards to a much wider field.

Although Hazrat Mirza Ghulam Ahmad (a.s.) had been seeing visions and receiving revelations for some time, his real mission and status had not yet been made apparent to him. It was in March 1882, when he was 47 years old, that his true station began to be revealed to him: "God bless thee, O Ahmad. The Gracious God has taught thee the Qur'an so that you should warn the people whose ancestors have not been warned. Proclaim: I have been commissioned and I am the first of the believers.'

'He it is Who has sent His Messenger with guidance and the true faith so that He should make it prevail over all faiths... We shall suffice thee against those who mock at thee... This is a mercy from thy Lord. He shall perfect its bounty upon thee so that it should be a sign for the believers. You have appeared with clear vision from your Lord so give glad tidings to people... Tell them: "If you love God, then follow me, God will then love you".'

'God praises thee from His Throne. We praise thee and call down blessings on thee... I am with thee and be thou with Me wherever thou may be... God will exalt thee in this world and the hereafter... Give glad tidings to those who have believed that they have the station of righteousness before thy Lord. Recite to them whatever has been revealed to thee from thy Lord.'

With this revelation of March 1882, Hazrat Mirza Ghulam Ahmad (a.s.) realized that he was being appointed by God as the Mujaddid or Reformer of the 14th century of Islam.

Hazrat Mirza Ghulam Ahmad (a.s.) had a strong desire to go into retreat at some solitary place for 40 days and devote himself entirely in solitude to Divine Worship and supplication. Hence, in January 1884 he went to Hoshiarupur and took up his residence on the first floor of a secluded building belonging to Sheikh Mehr Ali Sahib and engaged himself in Divine worship and supplication. Having completed this period of forty days he published an announcement on 20 February 1886 from Hoshiarpur in which he stated in detail the revelation that God had revealed to him; particularly regarding a Promised Son who would be filled with secular and spiritual knowledge; whose advent would be greatly blessed and would be a source of the manifestation of Divine Majesty etc. In this revelation he was also told: 'Thou art to Me as the prophets of Bani Israel. Thou art to Me as My Unity. Thou art of me and I am of thee. The time is approaching, indeed it is near, when God will put thy love in the hearts of Kings and nobles, so much so that they will seek blessings from thy garments.'

In 1888, some six years after being appointed as Mujaddid or Reformer, Hazrat Mirza Ghulam Ahmad (a.s.) was commanded by God to start taking the Bai'at or the oath of allegiance. Eventually he made such an announcement on 1st December 1888, and on 12 January 1889 he announced conditions of initiation into the Movement.

In March 1889 Hazrat Ahmad (a.s.) went to Ludhiana, and on the 4th of that month he issued a leaflet in which he stated:

"God desires to found a community of the faithful to manifest His Glory and power. He will make the Community grow and prosper, to establish the love of God, righteousness, purity, piety, peace and goodwill among men. This will be a group of persons devoted to God. He shall strengthen them with His own spirit, and bless them and purify them. He shall multiply them exceedingly as He has promised. Thousands of truthful people shall join His ranks. He shall Himself look after them and shall make the Community grow so much that its numbers and progress shall amaze the world. The Community shall be a lighthouse so high as to illumine the four corners of the world. The members thereof shall serve as models of Islamic blessings. My true followers shall excel every other people. There shall always rise among them, till the Judgment Day, personages who will be the chosen ones of God in every respect. So has the Almighty decreed. He does as He wills.'

The formal initiation started on 23rd March 1889. Hazrat Maulvi Noorud-din Sahib had the honor of being the first to be invited to make the covenant. On that day 40 people took the covenant of the Ba'ait. Thus was laid the foundation of the Ahmadiyya

Muslim Jama'at, the branches of which are to be found in every part of the world.

In 1890 Hazrat Mirza Ghulam Ahmad (a.s.) wrote two books, *Fateh Islam* and *Tauzih Maram*. To these was later added his book *Izalah Auham*. All these were published early in 1891. In these three books he set forth his claim of being the Mahdi, and the Promised Messiah (a.s.), whose advent in the latter days had been foretold by the Holy Prophet of Islam (s.a.w.). There is a whole mass of traditions attributed to the Holy Prophet (s.a.w.), from which emerge positive traditions which may be summarized very briefly as follows:

1. The Mahdi and the Messiah (a.s.) would appear in the latter days.
2. They will not be distinct and separate personalities but would be one person whose main function would be the renaissance of Islam.
3. Within this overall framework, the Promised Messiah (a.s.) would effectively refute the doctrine of the cross, and expose the falsity of the doctrines of the Church like the Trinity, Atonement and Salvation through the blood of Jesus (a.s.).
4. He would be the champion of Islam against all corners, and would establish the superiority of Islam over all other faiths as is indicated in the Holy Qur'an (9:33).

At the time of the advent of Hazrat Ahmad (a.s.), there was a widespread misconception among the members of the so-called orthodox sects of Islam that Jesus (a.s.) had been taken up bodily unto heaven and would descend upon earth in the latter days. Hazrat Ahmad (a.s.) demonstrated the falsity and absurdity of this notion so effectively, both from the Holy Qur'an and from the traditions of the Holy Prophet (s.a.w.), that today there is scarcely an enlightened divine among the orthodox sects who adheres to this concept. Hazrat Ahmad (a.s.) further explained that just as the Prophet Elijah (a.s.) did not come back to life himself and his second coming was in fact realized in the appearance of John the Baptist (a.s.) similarly, Jesus Christ (a.s.) would not reappear himself and his second coming could only be realized in the appearance of someone else with the characteristics and qualities of Jesus (a.s.). As further proof, he produced numerous references in the writings of early Muslim scholars and in the sacred books of other religions, all of which attested to the truthfulness of his claim.

The principal points of doctrinal controversy between Hazrat Mirza Ghulam Ahmad (a.s.) and his opponents were:

1. Whether Jesus (a.s.) had died a natural death on earth, as Hazrat Ahmad (a.s.) affirmed, or whether he was taken bodily up to heaven as his opponents alleged.
2. Whether the Holy Prophet's (s.a.w.) being the Seal of the Prophets as mentioned in the Holy Qur'an (33:41) precluded altogether the appearance of a prophet among the Muslims, even by way of reflection of the prophethood of the Holy Prophet (s.a.w.), as claimed by Hazrat Ahmad.
3. Whether Hazrat Ahmad's (a.s.) claim of being a recipient of revelation and being a subordinate prophet by way of reflection of the Holy Prophet (s.a.w.) was justified on the merits.

The Holy Qur'an is perfectly clear that Jesus (a.s.) died a natural death, and is most emphatic that no human being can ascend to heaven in his physical body. Further, the earth has been appointed man's natural habitat, as it is said:

> *There is an abode on earth and a provision for a time - therein shall you live, and therein shall you die, and therefrom shall you be brought forth* (7:25-26)

The finality of the Holy Prophet (s.a.w.) is still a matter of fierce controversy between the bulk of the orthodox Muslims and the members of the Ahmadiyya Muslim Jama'at. The central issue in this context is the verse of the Holy Qur'an:

> *Muhammad is not the father of any of your males, but he is the Messenger of Allah and the Seal of the Prophets; and Allah has full knowledge of all things.* (33:41)

Thus the issue resolves itself into the exact connotation of the expression 'Seal of the Prophets', keeping in mind the context of the verse. There is no

doubt that the Founder of the Ahmadiyya Muslim Jama'at believed sincerely and wholeheartedly that the Holy Prophet (s.a.w.) was the Seal of the Prophets in its truest and most exalted connotation. For instance, he has said:

'I call to witness the Glory of God and His Majesty that I am one of the faithful, a Muslim, and I believe in Allah, the Exalted, in His books, in His Messengers, in His angels and in the Life after death. I believe that our Prophet Muhammad, the Elect of God, peace and blessings of Allah be upon him, is the most eminent of the prophets and the Seal of the Prophets.' (*Hamamatul Bushra*, p. 8)

'The charge made against me and my Community that we do not believe the Messenger of Allah, peace be on him, to be the Seal of the Prophets is utterly false. The faith, the conviction, the certitude and the absoluteness that characterize our belief in the Holy Prophet, peace be on him, as the Seal of the Prophets, are entirely absent from the belief of our opponents.' (*Al-Hakam*, 19 March 1905).

He elaborated this in his statement as follows:

'We believe that the Qur'an is the last Book and Final Law and that after it there can be no prophet till the end of days, in the sense of a lawgiver or a recipient of the word of God independently of the Holy Prophet, peace be on him. As God Almighty has pronounced the Holy Prophet, peace be on him, is the Seal of the Prophets, He implies that because of his spiritual eminence the Holy Prophet, peace be on him, is like a father unto the righteous whose inner perfection is achieved through subordination to him and who are honored with the bounties of Divine revelation. Thus it is said: "Muhammad is not the father of any of your males, but he is the Messenger of Allah and the Seal of the Prophets.'"

'The use of the conjunction "but" after the opening affirmation of the verse, introduces a qualification of the affirmation to the effect that though the Holy Prophet (s.a.w.) does not enjoy the physical fatherhood of any male, his spiritual fatherhood is so comprehensive that after him an independent grant of the blessings of prophethood has been terminated and that thereafter prophethood would be granted only to a person bearing the Seal of, and acknowledging subservience to, the Holy Prophet (s.a.w.). Such a one would thus become a son and heir of the Holy Prophet (s.a.w.).

'Thus while the fatherhood of the Holy Prophet (s.a.w.) in respect of males has been negatived, yet his spiritual fatherhood has been affirmed so that the criticism of his enemies, based on the verse "Surely, it is thy enemy whose line will be cut off," might be confounded. In short, what is meant is that prophethood, even unaccompanied by a new law, is barred as a direct bounty, yet it is attainable as a bounty through the light of Muhammad, peace be on him.' (*Review on the Debate between Chakralvi and Batalvi*, pp. 6-7)

Yet again he has said:

'The Seal of the Prophets indicates that no prophethood can be valid without the attestation of the Seal. When a seal is stamped on a paper the paper is attested as authentic. Thus a prophethood not bearing the seal and attestation of the Holy Prophet, peace be on him, is not valid.' (*Al-Hakam*, 17 October 1901)

'Allah made the Holy Prophet, peace be on him, the Lord of the Seal and granted him as proof of his eminence the Seal that He granted to no other prophet. Therefore he was styled Seal of the Prophets, meaning that subservience to him imports the excellencies of prophethood and that his spiritual grace has a prophet raising quality and that such holy eminence was not granted to any other prophet.' (*Haqeeqatul Wahi*, pp. 96-97)

In explanation of his own claim he has said:

'I received this honor through obedience to the Holy Prophet, peace be on him. Had I not been one of his followers, I would never have been honored with the Divine word, even if my

striving and my deeds had matched the grandeur and height of all the mountains, for, all prophethood, except the prophethood of Muhammad, have come to an end. No law-bearing prophet can now arise, but a prophet without law may arise, provided he is primarily a follower of the Holy Prophet, peace be on him. Thus I am both a follower and a prophet.' (*Tajalliyate Ilahiyya*, pp. 24-25)

Hazrat Mirza Ghulam Ahmad (a.s.) also claimed that his coming had been foretold by almost all the prophets and founders of religions in the past. This was because the Holy Prophet of Islam (s.a.w.) had been sent by God as a teacher of all mankind. He was to collect mankind in one fold, to unite them into one faith. If this design was to be fulfilled, it was necessary that national and traditional divisions and hatreds should be swept out of the way, so that the Holy Prophet (s.a.w.) could be accepted as the Seal of Prophets by all the peoples of the world. Therefore, under God's design, the prophets and religious teachers of the past had each foretold his own second coming in the latter days. These prophecies pertained to a follower of the Holy Prophet (s.a.w.), who was to be commanded by God to affirm and propagate the truth of the Holy Prophet (s.a.w.), and was to unite the followers of different religions into an acceptance of Islam. Hazrat Mirza Ghulam Ahmad (a.s.) had to do so by declaring himself to be the Promised One of each religion. The prophecies in the books of other religions which foretold the coming of a teacher all met their fulfillment in him. He was the Mahdi for the Muslims, the Messiah for Christians and Jews, and the Masiodarbahmi for the Zoroastrians and Krishna for the Hindus. His coming in fulfilment of prophecies contained in the ancient books is evidence of his truth. As he himself is a witness of the religion of Islam, his coming is an invitation to the followers of other religions to come and enter the universal brotherhood of Islam.

I would like to close my speech with a few quotations from the writings of the Promised Messiah, Hazrat Mirza Ghulam Ahmad (a.s.), which do throw light on his status.He writes:

1. God has bestowed upon me the understanding of the Qur'an.
2. God has taught me the language of the Qur'an in a miraculous manner.
3. God accepts my prayers more than of any other person.
4. God has supported me with heavenly signs.
5. God has bestowed upon me signs from the earth.
6. God has promised me that I shall triumph over everyone who comes forward to oppose me.
7. God has given me the good tidings that my followers will always triumph over others through their reasoning in support of the truth, and that they and their progeny will be greatly honored in the world, so that they should see that he who comes to God never suffers loss.
8. God has promised me that till the Day of Judgement He will continue to manifest my blessing so much so that kings will seek blessings from my garment.
9. Twenty years ago, I was informed by God that I would be denied and that people would not accept me but that God would accept me and would manifest my truth through powerful assaults.
10. God has promised me that for the purpose of repeating the light of my blessings, a person will be raised from among my progeny into whom God will breath the blessings of the Holy Spirit. He will be characterized by inner purity and will have a close holy relationship with God. He will be a manifestation of the True and the High as if God had descended from Heaven.

The time is coming near when God will spread far and wide the acceptance of the Movement. It will spread in the East and the West and the North and the South and Islam will become synonymous with this Movement. This is not said by any man. This is revelation from God for whom nothing is impossible (*Tohfa Golarviah*, p.90)

'Had my claim been put forward on my own, you would have been free to reject me, but if God's Holy Prophet (s.a.w.) bears witness for me in his prophecies and God manifests His Sign in my support, then do not wrong yourselves by rejecting me. Say not we are Muslims and have no need of accepting any Messiah. I tell you truly

that he who accepts me accepts him who has prophesied about me 1,300 hundreds years in advance, and had indicated the time of my appearance, and had specified my function; and he who rejects me rejects him who had commanded that I should be accepted.' (*Ayyamus Solh*, p. 93)

Again he writes:

'Now, finally one question is left that, who is the Imam of the Age for this period, obedience to whom has been declared obligatory by God the Exalted upon the entire Muslim Community, the pious, the dreamers and the recipients of revelation? Hence, I pronounce without fear that by the Grace and favor of God the Supreme, I am that Imam of the Age, and God the Exalted has aggregated in me all the necessary signs and conditions.

I have been raised at the head of the century of which 15 years have already elapsed. I have appeared at a time when Islamic beliefs had fallen prey to dissensions... Hence, these diverse opinions and different views called for an arbitrating Judge. Know then that I am that tribune. I have been sent to break the cross spiritually and to resolve the differences... I do not insist that you confine your faith to past miracles. On the contrary, I say that if I am not the Judge then compete with me in signs... Allah the Supreme has favored me with four miracles:

1. I have been blessed with eloquence and fluency in Arabic as a reflection of the miracle of the Holy Qur'an and there is none who can compete with me in this behalf.
2. I have been vouchsafed the sign of the exposition of the truths and sciences of the Holy Qur'an and none can compete with me in this respect.
3. I have been favored with the sign of profuse acceptance of prayers and none can compete with me in this respect.
4. I have been granted the sign of prophecies and none can compete with me in this respect. These are the evidences of God the Supreme with me and the prophecies of the Holy Prophet (s.a.w.) have been fulfilled in me like glittering signs.' (*Zarooratul Imam*, pp. 22-45)

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THE CONCEPT OF KHILAFAT

Reprinted from *Review of Religions* July 1999
(*Transcribed by Amatul-Hadi Ahmad*)

Hazrat Mirza Tahir Ahmad, fourth Head of the Ahmadiyya Movement in Islam, from time to time offers to people of all nationalities, faiths and beliefs the opportunity of raising questions and issues that are of interest to them. Presented below are answers given by Hazrat Mirza Tahir Ahmad to questions raised in a session held in London on 19 April 1999 and 7 June 1978.

Questioner:

What is the meaning of Khilafat? Given the diversity of opinion in the Muslim world over many issues, how does his Holiness envisage a real Muslim unity the world over.

Hazrat Mirza Tahir Ahmad:

The word Khilafat can be explained with reference directly to God or with reference to an earlier Prophet. The real Khalifa is created on earth by the Word of God and he is vicegerent to Allah, or a deputy to Allah. Adam (a.s.) is referred to as Khalifa and Khilafat came to its perfection in the person of the Holy Prophet Muhammad (s.a.w.), and that also is a meaning of Khatimum Nabiyyeen. This is one understanding of the word Khilafat. The second is that when a Khalifa created by Allah passes away, then the Khilafat descends among his followers and in that case, although that Khalifa is called the Khalifa of the previous Prophet, he inherits the Khilafat of Allah through that Prophet which means that it becomes binding upon him to follow exactly the teaching of the Prophet whom he is following. In other words, because the previous Khalifa to him followed the word of Allah perfectly, likewise his succeeding Khalifa has to do the same – he has no other authority. These are two meanings of the word Khalifa.

In answer to the second part of the question regarding the unity of the Muslim world, it is Allah alone who can create real Muslim unity and Allah has created Khilafat once again in two ways. Firstly, the true Khalifa of the Holy Prophet Muhammad (s.a.w.), who was to be the Imam Mahdi and Messiah, metaphorically speaking, has appeared. He came just for this purpose, to forge unity among the Muslims but unity can be forged only among those who agree to the leadership that has been created by Allah. If they reject him and continue to reject him, then no unity can be forged among them. Only gradually, with the passing of time, those who follow this Imam created by Allah, will go on spreading and spreading and the others who reject him are being squeezed into smaller and smaller units until this process is completed and a new unity is born in which all the previous Muslims are also included.

This process can be seen everywhere in Africa. Not so much in Nigeria because of other problems but there also, Ahmadiyyat is continuously spreading. Nowhere would you find that Ahmadiyyat is shrinking. That means that they are on their way to that unity.

In Africa, Ghana for instance is a good example of this. The speed with which we are gaining this unity, it can be estimated that by the end of this year, Ghanaian Ahmadi Muslims would have gained around 1,500,000 new converts which is quite remarkable! The same thing is happening in other African countries including the French speaking countries – everywhere the same story is being repeated. Hence, we are on our way to attain that unity. It all depends on the resistance created by the Mullahs. If they impede our path, they would do so at a cost to their own followers. They will lead them back to dispersion and deterioration but the only way they can lead their followers back to the Islam of the Holy Prophet Muhammad (s.a.w.) is by telling their followers that Ahmadiyyat is true and they must accept it.

With the Grace of Allah, in Africa it is not under the influence of the Chiefs that people come to Ahmadiyyat. It is largely under the influence of their Imams who know religion. When their Imams tell their followers that they are now fully certain as they

have prayed to Allah who has indicated to them the truth of Ahmadiyyat, they are able to lead their people to Ahmadiyyat and most of their followers follow their advise.

Questioner:

Could Huzoor please explain the original name of Khalifa? Who is entitled to appoint him and what is our duty to the Khalifa as his followers?

Hazrat Mirza Tahir Ahmad:

The Khalifa initially is the person whom Allah appoints to deputize Him on earth and as such its meaning varies in relation to the person chosen by Allah for this task at any particular time. According to the Holy Qur'an, the first Caliph from among the humans was that Prophet of God in whom Allah had breathed His Spirit. The breathing of spirit and bestowing of revelation is one and the same thing. So, Khilafat begins with revelation bestowed specifically by God upon His servant whom He chooses to represent Him and deputize Him on earth, a task for which he has to be totally honest. He must deliver the message perfectly as it was delivered to him. The choice of the person lies entirely with Allah. Since the appointment of the first Khalifa (or Caliph), all Prophets of God were Caliphs on earth without exception, but their area of work depends on the nature of revelation bestowed upon them. Some Prophets were given the task of deputizing God among specified communities. Some were given the task by God to act upon His behalf within a race or a nation, as you see in the case of the Israelite Prophets. We believe that the last perfect Caliph of God was to be the deputy of Allah for the entire universe. Addressing the Holy Prophet Muhammad (s.a.w.), God states in the Holy Qur'an:

> *We have not sent you except as a source of blessing for the entire universe.* (21:108)

and similar verses are found elsewhere in the Qur'an in which the universality of the message of the Holy Prophet Muhammad (s.a.w.) is specially emphasized. This is the first meaning of the word Khalifa.

After a Prophet (s.a.w.) has passed away, his task is taken up by a person who is under him and below him and as such he is also called a Khalifa. So, as long as he remains within the jurisdiction of his task, he is the Caliph. If he steps outside that, then in that part he is not a Caliph. However, it so happens that no Prophets of Allah leave behind Caliphs who deviate from the right path. So, in a way they also perform the duty of the Prophet with apparently the same effort on their part to fulfil the task but their efforts are definitely not as successful as those of the Prophet before them.

Questioner:

Is the Promised Messiah (a.s.) a Prophet?

Hazrat Mirza Tahir Ahmad:

The Promised Messiah (a.s.) is referred to as a Prophet of God who is subordinate to the Holy Prophet Muhammad (s.a.w.) and as such there can be no objection against it because as long as he is under the yoke of the Holy Qur'an, under the yoke of the word of the Holy Prophet Muhammad (s.a.w.) – under the yoke of his example – he can be raised to Prophethood because of that. If he is following the Qur'an perfectly and following the word of the Holy Prophet (s.a.w.) and the Sunna (practice) of the Holy Prophet (s.a.w.), then according to the promise given by the Holy Qur'an he could be or should be raised to the status of Prophethood, but that is subordinate Prophethood. That promise is given in the Holy Qur'an in Surah Nisa (4:70), that is, whoever obeys Allah and this Prophet, such a one would be granted the spiritual award, and he would be 'min-an-Nabiyyeen', that is, he would be counted among the Prophets who follow the Holy Prophet (s.a.w.). He could be 'min-as-Siddiqeen', which is the highest award after Prophethood. The person who obeys Allah and his Prophet could be counted among the 'Shuhada' and such a one could also be counted among the 'Saleheen', the righteous people in general. So, these are the four categories of religious and spiritual awards which are mentioned in the Holy Qur'an. They can all be attained by one's submission to the Holy Prophet Muhammad (s.a.w.) and if Prophethood is attained through this, then that would speak highly of the person attending it which should mean that he submitted perfectly to the authority of the Holy Prophet Muhammad (s.a.w.). Hence, there can be no objection whatsoever. Consequently, we believe that Hazrat Mirza Ghulam Ahmad (a.s.) of

Qadian was made the Imam of the age because he followed the Holy Prophet Muhammad (s.a.w.) and as such we see no objection whatsoever (in referring to him as a subordinate Prophet – subordinate to the Holy Prophet Muhammad (s.a.w.)).

Questioner:

Could you please give some evidence to clarify the timing of the claim of the Imam Mahdi?

Hazrat Mirza Tahir Ahmad:

I can give the reference of an oft-quoted Hadith of the Holy Prophet (s.a.w.) which is accepted by all the Muslims, Shi'a and Sunni alike, and that Hadith speaks of the time of the Imam Mahdi with a specific sign which is not within the control of any human. This sign relates to heavenly bodies and heavenly bodies are outside human control. The sign is that of the eclipse and the conditions of the sign mentioned in this regard are very elaborate and such that they cannot just occur accidentally.

The Holy Prophet Muhammad (s.a.w.) said: 'There are two signs supporting the truth of our Mahdi which have never before appeared in support of anyone else ever since the world was created, and these are the signs of the moon being eclipsed, on the first of its nights (of eclipse), and the sun being eclipsed, on the middle day'. This is a tradition taken from the book of Ahadis compiled by Dar Qutni. It means that the moon will get eclipsed on the first night and the sun will get eclipsed on the middle day of the possible three days of eclipse. Everyone knows that there are only three days for the eclipses that are fixed by Allah. The moon and the sun cannot be eclipsed on any other day. The moon can only be eclipsed on the 13th, 14th and 15th and the sun can only be eclipsed on the 27th, 28th and 29th. Now, which is the first date of the moon's eclipse as mentioned in the Hadith - it has to be the 13th and which is the middle of the sun's eclipse – that has to be the 28th. The second condition is that all this has to happen during the month of Ramadhan not during any other month. It was four years after Hazrat Mirza Ghulam Ahmad (a.s.) of Qadian claimed to the Mahdi and the Promised Messiah that the moon was eclipsed exactly on the 13th of Ramadhan and the sun was eclipsed exactly on the 28th of Ramadhan, being the middle day of the sun's eclipse. So, this prophecy has been fulfilled and this prophecy has not been fulfilled in the case of any other person claiming to be the Mahdi in the whole history of Islam. You cannot produce a single person who claimed to be a Mahdi and who referred to this prophecy having been fulfilled in his person. The moon or the sun may have got eclipsed after his death or before it but they had no relationship with his claim. In the case of Hazrat Mirza Ghulam Ahmad (a.s.) of Qadian, this prophecy was fulfilled like broad daylight. No one can shut his eyes to the fulfilment of this prophecy.

Questioner:

What is Islam's relationship with Abraham?

Hazrat Mirza Tahir Ahmad:

Abraham (a.s.) is held in the highest esteem by Islam, above all the previous Prophets. Abraham (a.s.) is taken to have created a revolution in the world of religion whereby his dedication to God and his sincerity was meant to guide the future of the entire world.

He has two lines of progeny, one beginning from Isaac (a.s.) and the othe beginning from Ishmael (a.s.). About both these, the Bible gives a positive verdict that the progeny of both will be specially blessed.

In the first phase, up to the time of the Holy Prophet (s.a.w.) of Islam, the first part of the prophecy was fulfilled completely. Ishmael (a.s.) did not play any role in the destiny of mankind until that time except for being the forefather of the Holy Prophet (s.a.w.) of Islam. So, when the Holy Prophet Muhammad (s.a.w.) appeared, the second phase of these biblical prophesies began to be unfolded and this is what we see today — the entire world lies in its destiny at the feet of the Jews, the Christians and the Muslims. If these three religious forces unite, the rest of mankind will not mean anything in comparison to their influence over the world. So, this is the esteem we give to Abraham (a.s.) in our beliefs, as the father of the future of mankind. We believe that the inter-relationship between these three major religious forces will determine the future of mankind.

Questioner:

In the Bible, in the Book of Genesis it is stated,

'Abraham believed God and God accounted it to him for righteousness' – what do you understand by this?

Hazrat Mirza Tahir Ahmad:

It is very clear and simple – you don't need any explanation of this. You see, God only cares for righteousness in man – not for blood relationship or other worldly gains in any area of human value. If a man is righteous then even if he is very poor and very simple, God would look only at the righteousness of the man and would care for him only as such. Other things become immaterial because ultimately God is Righteous. Ultimately, God is Truth and so what he cares for is righteousness and truth and this is illustrated in the form of a Biblical story about Moses (a.s.).

It is stated that once Moses (a.s.) was passing by a shepherd who was cleaning himself. He was busy washing his clothes, taking thorns out of his feet and removing lice at the same time he was busy talking to God. His conversation with God attracted the attention of Moses (a.s.) who stopped to listen. The shepherd was saying, 'O God! If I have you, I would take thorns out of your feet and I will see to it that no lice ever bothers you again – I will pick out each lice and kill it. I will clean and wash your clothes and make you very clean and beautiful'. When Moses (a.s.) heard this he scolded the shepherd angrily for insulting God with such lowly language. At that time God spoke to Moses (a.s.) asking what right he had to interfere between God and His servant. God said that He was enjoying this talk because it came from the inner truth of that person, whatever that was – he was so true, so honest, so loving and that is what God cares for. So, in that instance, God rejected the greatness of Moses (a.s.) as compared to the simplicity and honesty of the humble shepherd. This is what God always cares for in a person – righteousness and sincerity. If you cultivate these values, then you will know how to get close to God. There is no other way!

MUSLIMS WITHOUT ISLAM?

(Reprinted from *Review of Religions*: March 1999)
(Transcribed by Amatu-Hadi Ahmad)

Hazrat Mirza Tahir Ahmad, fourth Head of the Ahmadiyya Movement in Islam, from time to time offers to people of different nationalities, faiths and beliefs, the opportunity of raising various questions and issues that may be of interest to them. Presented below is the answer to a question that was raised in a session held in 1995 in Germany for people of Albanian and Bosnian origin.

Questioner:

Why do Ahmadis not have the right to perform Hajj?

Hazrat Mirza Tahir Ahmad:

Who do you think has denied Ahmadis this right – Allah or other people?

Questioner:

People.

Hazrat Mirza Tahir Ahmad:

Then you should put this question to them. Allah has given us the right to perform Hajj. We believe in Allah. We believe in the Holy Prophet (s.a.w.). Our Kalima is the same. We believe in Salat, in Zakat, in Saum, *i.e.*, fasting, and we believe in Hajj. Allah has given us the right to perform Hajj. So, on whose authority do the people take away this right from us? You should ask them why they have done so.

However, I know why you ask this question. The Mullahs tell you that Ahmadis are not Muslims and that is why they, the Mullahs, have prevented them from performing Hajj. If that answer is to be accepted as a valid one then you need to ask them the question whether the Holy Prophet (s.a.w.) was a Muslim or

not? Obviously, they can say only one thing that, of course, he was the first of Muslims. You should then ask them as to who was the first man in the entire history of mankind who was prevented from performing Hajj? Their answer would have to be that it was Muhammad (s.a.w.) the Holy Prophet of Islam who, on the plains of Hudaibiya, was forcibly prevented by non-believers from performing Hajj. So Ahmadies are with the Holy Prophet (s.a.w.), in which case who are the Mullas to interfere?

These Khowjas and Mullahs come to you secretly, behind our backs, when we are not there. Why don't they come and confront me openly here. I will give them a chance to say whatever they like followed by my response and you can then decide whether they are telling lies or we are. I can prove it from the Holy Qur'an and the Hadith that they are spreading lies about Ahmadiyyat and you are led away quietly and innocently because you don't know us.

Moreover, you don't know very much about Islam either. Very few among you have any knowledge of Islam. You hear the Mullahs say something and you just accept it. This is not fair. You are educated people with minds of your own. You are an enlightened people. Why don't you hear the other side before making your decision?

It is not just a question of Hajj – it is a much wider question. I know, the Mullahs have published literature and also written some books and they go to you and breathe into your ears words against us. What they say is simply this that we, the Ahmadis, are not Muslims and therefore you should not follow us. You need to ask them why that it is? Their answer would be that Saudi Arabia has declared the Ahmadis non-Muslims. Pakistan has declared them non-Muslims, so we, the Muslims refer to them as non-Muslims and that is why they are not Muslims.

One should say all right, what else? They will tell you that they do not permit the Ahmadis to recite the Kalima, *La Illaha illallah Muhammadur Rasulullah*, (*i.e.* there is none worthy of worship except Allah; Muhammad is the Messenger of Allah). They will explain to you that if the Ahmadis recite the Kalima, they are punished. Go to Pakistan, they will explain, and see how many Ahmadis have been beaten up and put to jail just for the crime of declaring the *Kalima, La Ilaha illalah; Muhammadur Rasulullah*. They will tell you that Ahmadis are not Muslims because they have been stopped from reciting the Kalima. What else, you can ask further? They will tell you: 'We have stopped them from building Mosques. We have stopped them from saying Azan. We have stopped them from behaving like Muslims. We have stopped them from saying *Assalamo-alaikum*, (meaning Peace be upon you). How can they possibly be Muslims when we have prevented them from everything that is Islamic.' This is what the Mullahs tell you.

They will further tell you that if you go to Pakistan and see for yourselves you will find that they have punished Ahmadis for saying *La Illaha illallah; Muhammadur Rasulullah* and beaten them up and imprisoned them. Moreover, some Ahmadis who greeted others with the words *Assalamo-alaikum*, (*i.e.* Peace be upon you), have been dragged to the police station, beaten up and imprisoned as the courts of justice decided that such an act was a criminal act. They will tell you that nowadays for Ahmadis to declare *La Illaha illallah Muhummadur Rasulullah* is a crime punishable by death. Should an Ahmadi proclaim *La Illaha illallah Muhammadur Rasulullah*, he may be killed in the street or condemned to death by the Courts.

When you hear this, you should ask them if all of this does not point to the fact that the Ahmadis recite the same Kalima as the rest of the Muslims? Does it not point to the fact that the Ahmadis perform the same Salat and the same Azan as the rest of the Muslims? Does it not point to the fact that the Ahmadis believe in the same Hajj as the rest of the Muslims? Does all this not prove that Ahmadis *are* Muslims?

Your response to these Mullahs should be that since it is they who are preventing the Ahmadis from performing their duties as Muslims, it is they, the Mullahs, who are acting in a way that is un-Islamic. Can the person who prevents another from offering Salat, be considered right – can such a person be called a Muslim? If one person builds a Mosque in order to worship God in it and someone else comes along and demolishes that Mosque and prevents people from going to the Mosque, will such a person

be considered a Muslim? Is he to be considered a Muslim while the person who is being prevented is not a Muslim?

If this is the answer then I will ask you to go back to Islam to the early history of Islam. Who was it who was prevented from saying *La Ilaha illaallah Muhammadur Rasulullah*? Muhammad (s.a.w.) Rasulullah himself and his followers. They were dragged in the streets of Mecca. Their blood stands witness to this even today. There were women who were pierced to death with spears because they proclaimed *La Ilaha illallah Muhammadur Rasulullah*. So, is it the case then that the Holy Prophet Muhammad (s.a.w.) and his followers are not Muslims? They were prevented from saying Azan. They were prevented from building Mosques – their Mosques were attacked and demolished. They were prevented from offering Salat. It was not only the ordinary people who were prevented, the Holy Prophet (s.a.w.) himself was prevented from offering his Salat. The Holy Qur'an records this,

> *"Hast thou seen him who forbids,*
> *A servant of Ours when he prays?"* (96:10-11)

That is, do you know that when My perfect slave, Muhammad (s.a.w.) stands up to offer prayers, these people come and prevent him from offering prayer. (In those days of early Islam), when these people said they were Muslims, they were beaten up and this occurred even in the courtyard of Kaa'ba.

Umar (r.a.) declared that he was a Muslim and he was beaten up. Others were also beaten up. Abu-Zar Ghaffari (r.a.), for instance, was beaten almost to death. His only crime was that he said he was a Muslim. The non-believers would say to the Muslims that they can call themselves whatever else they liked but they must not call themselves 'Muslims'. The early Muslims were also prevented from building Mosques and they were prevented from performing Hajj. So, this is what happened to the early Muslims.

You should ask these Mullahs if it is the case that those who are prevented from doing all these things become non-Muslims and those who prevent them from doing so become Muslims? If you had any honor and respect for the Holy Prophet Muhammad (s.a.w.) and his companions, you should have sent them away because they are calling you to the ways of the Meccans – the opponents, the enemies of Islam and not to the ways of Muhammad (s.a.w.), the Holy Prophet of Islam. The case is so clear, yet I am surprised at your naivete and your innocence. You quietly accept what the Mullahs tell you.

Many Ahmadi Mosques in Pakistan have been demolished. They have sealed many Ahmadi Mosques. They prevent Ahmadis by law, by force, from going to those Mosques and offering prayers and those who do this take pride in it. They publish these things in newspapers. It is not something they are ashamed of. They have this shamelessness, absolute shamelessness, about committing these crimes, publishing these crimes and taking the credit for that. While the Holy Qur'an says,

> *And who is more unjust than he who prohibits the name of Allah being glorified in Allah's temples and seeks to ruin them?* (2:115)

Who is worse than the criminal who tries to make the Mosques desolate and prevents people from going to the Mosques to offer prayers. Will you believe in the Qur'an or will you believe in them? The Holy Qur'an condemns them to be the worst type of human being because they have prevented people from going to the Mosque and they demolish Mosques. They say it is our right to build Mosques – no one else can. Who gave them this right? Allah has given the right to all humanity to build Mosques and to say prayers and has not given a single human being the right to prevent others from going to Mosques and offering prayers.

They demolish our Mosques in Pakistan and they display it as a sign of being better Muslims. What about the Babari Mosque in India when it was demolished by Hindus? Why are they protesting against that? If by demolishing a Mosque in Pakistan, they become 'better Muslims', why don't they regard Hindus as 'better Muslims' when Hindus demolish a Mosque in India? After all, the Hindus are following their example – a very excellent example set by the Pakistani Muslims! They should have praised the Hindus, they should have said, 'well done, you Hindus! By demolishing a Mosque you have become better Muslims than others'. However, as you can see,

this is totally senseless.

Finally, I am going to give you proof, with the help of the Holy Qur'an which will leave no doubt in your minds that those Muslims are representing Satan and not Allah. Those who come to you and tell you to keep away from Ahmadis, they are of Satan, the devil, and are the enemies of the Holy Prophet (s.a.w.) of Islam and I will provide proof from the Holy Qur'an, but first, let me ask you one thing. When Bosnians, Albanians and other Muslims here in Europe go to pubs and drink alcohol do the Saudi Mullahs or your Khowjas or Pakistani Mullahs ever come to you and say, for the sake of God, don't do it – it is against Islam? When you go to church and become Christians, do you ever read any literature from the Saudis, warning you against hell? Do they ever say to you, 'don't become Christians, don't lose your faith'? When you become non-believers in God, do they care for you? Do they ever say to you, here are the signs of Allah's existence. Come and get the proof of Allah's existence from us? No! Nothing happens whatever you do.

As long as you move away from God and move towards Satan, they are happy. They are satisfied that there is nothing wrong with your Islam. The moment you begin to respond to the call of the Reformer appointed by Allah, the Divine Reformer, then suddenly they are in agony. They seem to burn with anger and anguish and say don't go near them. What does the Holy Qur'an say about it? Who is telling them to come to you and stop you from becoming Ahmadis? Who is leading them on to sit on the path that leads to Ahmadiyyat? I'll tell you what the Holy Qur'an tells us about this.

Allah tells us that when Adam was appointed by Allah, Satan rejected him by saying that he was better than Adam so why should he follow Adam? When Allah rejected this and said that He would punish him with hell, then Satan said:

> *He said, 'Grant me respite till the day when they will be raised up'.* (7:15)

That is, 'O Allah give me respite till the day of resurrection, till doomsday. Give me time don't punish me, don't destroy me as yet. Let me do something till the world comes to an end and the people are raised again.' What would he do? He said:

> *He said: 'Now, since Thou hast adjudged me as lost, I will assuredly lie in wait for them on Thy straight path'.* (7:17)

'That is, 'because you have declared me a transgressor who has deviated from the right path, so I will sit on the right path where people are led to you and I will stop them from reaching you. I will breath into their ears.' Then how will he do it? The Holy Qur'an further states:

> *'Then will I surely come upon them from before them and from behind them and from their right and from their left, and Thou wilt not find most of them to be grateful'.* (7:18)

That is, he said 'O God I am going to approach them from the right, from the left, from the front and from the back'. To do what? 'To stop people from coming to you and from responding to the call of the Messengers you send. This is going to be my profession from now on'. So, don't you recognize these people today? When you go to Satan – and you know how to go to Satan – by not offering your Salat, not reading the Qur'an, not giving Zakat, indulging in drink and generally living a free life – in fact, not believing in God at all. When you indulge in all that, they don't care because you are going towards Satan – on that road they never sit. They only sit on the road that leads to God. This is the promise of Satan which he has kept. Why can you not recognize that when it is the case that they don't block the road to Satan and block the road to God and that is the only road they sit upon. That is the only road they block.

I am now going to suggest to you a test that you can all try on any Mullah or Khowja who will give you the same answer as the one I am going to tell you. You can go to a Mullah or a Khowja and tell him that you commit adultery, you drink, you eat the flesh of swine, you rob others of their money, you steal, you give and receive bribes. In short, you do all manner of things that Islam prohibits but you have one quality – you hate Mirza Ghulam Ahmad (a.s.) of Qadian – are you a Muslim or not? They will say, *Alhamdo-lillah*, you are an excellent Muslim – you are among the best of Muslims!

be considered a Muslim? Is he to be considered a Muslim while the person who is being prevented is not a Muslim?

If this is the answer then I will ask you to go back to Islam to the early history of Islam. Who was it who was prevented from saying *La Ilaha illaallah Muhammadur Rasulullah*? Muhammad (s.a.w.) Rasulullah himself and his followers. They were dragged in the streets of Mecca. Their blood stands witness to this even today. There were women who were pierced to death with spears because they proclaimed *La Ilaha illallah Muhammadur Rasulullah*. So, is it the case then that the Holy Prophet Muhammad (s.a.w.) and his followers are not Muslims? They were prevented from saying Azan. They were prevented from building Mosques – their Mosques were attacked and demolished. They were prevented from offering Salat. It was not only the ordinary people who were prevented, the Holy Prophet (s.a.w.) himself was prevented from offering his Salat. The Holy Qur'an records this,

> *"Hast thou seen him who forbids,*
> *A servant of Ours when he prays?"* (96:10-11)

That is, do you know that when My perfect slave, Muhammad (s.a.w.) stands up to offer prayers, these people come and prevent him from offering prayer. (In those days of early Islam), when these people said they were Muslims, they were beaten up and this occurred even in the courtyard of Kaa'ba.

Umar (r.a.) declared that he was a Muslim and he was beaten up. Others were also beaten up. Abu-Zar Ghaffari (r.a.), for instance, was beaten almost to death. His only crime was that he said he was a Muslim. The non-believers would say to the Muslims that they can call themselves whatever else they liked but they must not call themselves 'Muslims'. The early Muslims were also prevented from building Mosques and they were prevented from performing Hajj. So, this is what happened to the early Muslims.

You should ask these Mullahs if it is the case that those who are prevented from doing all these things become non-Muslims and those who prevent them from doing so become Muslims? If you had any honor and respect for the Holy Prophet Muhammad (s.a.w.) and his companions, you should have sent them away because they are calling you to the ways of the Meccans – the opponents, the enemies of Islam and not to the ways of Muhammad (s.a.w.), the Holy Prophet of Islam. The case is so clear, yet I am surprised at your naivete and your innocence. You quietly accept what the Mullahs tell you.

Many Ahmadi Mosques in Pakistan have been demolished. They have sealed many Ahmadi Mosques. They prevent Ahmadis by law, by force, from going to those Mosques and offering prayers and those who do this take pride in it. They publish these things in newspapers. It is not something they are ashamed of. They have this shamelessness, absolute shamelessness, about committing these crimes, publishing these crimes and taking the credit for that. While the Holy Qur'an says,

> *And who is more unjust than he who prohibits the name of Allah being glorified in Allah's temples and seeks to ruin them?* (2:115)

Who is worse than the criminal who tries to make the Mosques desolate and prevents people from going to the Mosques to offer prayers. Will you believe in the Qur'an or will you believe in them? The Holy Qur'an condemns them to be the worst type of human being because they have prevented people from going to the Mosque and they demolish Mosques. They say it is our right to build Mosques – no one else can. Who gave them this right? Allah has given the right to all humanity to build Mosques and to say prayers and has not given a single human being the right to prevent others from going to Mosques and offering prayers.

They demolish our Mosques in Pakistan and they display it as a sign of being better Muslims. What about the Babari Mosque in India when it was demolished by Hindus? Why are they protesting against that? If by demolishing a Mosque in Pakistan, they become 'better Muslims', why don't they regard Hindus as 'better Muslims' when Hindus demolish a Mosque in India? After all, the Hindus are following their example – a very excellent example set by the Pakistani Muslims! They should have praised the Hindus, they should have said, 'well done, you Hindus! By demolishing a Mosque you have become better Muslims than others'. However, as you can see,

this is totally senseless.

Finally, I am going to give you proof, with the help of the Holy Qur'an which will leave no doubt in your minds that those Muslims are representing Satan and not Allah. Those who come to you and tell you to keep away from Ahmadis, they are of Satan, the devil, and are the enemies of the Holy Prophet (s.a.w.) of Islam and I will provide proof from the Holy Qur'an, but first, let me ask you one thing. When Bosnians, Albanians and other Muslims here in Europe go to pubs and drink alcohol do the Saudi Mullahs or your Khowjas or Pakistani Mullahs ever come to you and say, for the sake of God, don't do it – it is against Islam? When you go to church and become Christians, do you ever read any literature from the Saudis, warning you against hell? Do they ever say to you, 'don't become Christians, don't lose your faith'? When you become non-believers in God, do they care for you? Do they ever say to you, here are the signs of Allah's existence. Come and get the proof of Allah's existence from us? No! Nothing happens whatever you do.

As long as you move away from God and move towards Satan, they are happy. They are satisfied that there is nothing wrong with your Islam. The moment you begin to respond to the call of the Reformer appointed by Allah, the Divine Reformer, then suddenly they are in agony. They seem to burn with anger and anguish and say don't go near them. What does the Holy Qur'an say about it? Who is telling them to come to you and stop you from becoming Ahmadis? Who is leading them on to sit on the path that leads to Ahmadiyyat? I'll tell you what the Holy Qur'an tells us about this.

Allah tells us that when Adam was appointed by Allah, Satan rejected him by saying that he was better than Adam so why should he follow Adam? When Allah rejected this and said that He would punish him with hell, then Satan said:

> *He said, 'Grant me respite till the day when they will be raised up'.* (7:15)

That is, 'O Allah give me respite till the day of resurrection, till doomsday. Give me time don't punish me, don't destroy me as yet. Let me do something till the world comes to an end and the people are raised again.' What would he do? He said:

> *He said: 'Now, since Thou hast adjudged me as lost, I will assuredly lie in wait for them on Thy straight path'.* (7:17)

'That is, 'because you have declared me a transgressor who has deviated from the right path, so I will sit on the right path where people are led to you and I will stop them from reaching you. I will breath into their ears.' Then how will he do it? The Holy Qur'an further states:

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That is, he said 'O God I am going to approach them from the right, from the left, from the front and from the back'. To do what? 'To stop people from coming to you and from responding to the call of the Messengers you send. This is going to be my profession from now on'. So, don't you recognize these people today? When you go to Satan – and you know how to go to Satan – by not offering your Salat, not reading the Qur'an, not giving Zakat, indulging in drink and generally living a free life – in fact, not believing in God at all. When you indulge in all that, they don't care because you are going towards Satan – on that road they never sit. They only sit on the road that leads to God. This is the promise of Satan which he has kept. Why can you not recognize that when it is the case that they don't block the road to Satan and block the road to God and that is the only road they sit upon. That is the only road they block.

I am now going to suggest to you a test that you can all try on any Mullah or Khowja who will give you the same answer as the one I am going to tell you. You can go to a Mullah or a Khowja and tell him that you commit adultery, you drink, you eat the flesh of swine, you rob others of their money, you steal, you give and receive bribes. In short, you do all manner of things that Islam prohibits but you have one quality – you hate Mirza Ghulam Ahmad (a.s.) of Qadian – are you a Muslim or not? They will say, *Alhamdo-lillah*, you are an excellent Muslim – you are among the best of Muslims!

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FIRST TIME PROCEDURE TO DOWNLOAD NEW SOFTWARE:

1. Unplug Power Supply of the **MTA Receiver Star Trak 1000.**
2. Plug-in Power Supply to the MTA Receiver Star Trak 1000, and As Soon As you see **27L**, on the front panel of **Press the Function key 3 times** on the Front panel.

   Please note, that you have to press **Function Key** when system is in **27L** mode otherwise software will not be downloaded. This procedure is only required for first time successful download of 2.54MTA software version.
3. If you miss **27L**, and Receiver goes to Color Bars and DL1, 2, 3, 4 then Repeat step 1 and 2 above and start over again. Wait for about 5 minutes until System Resets to Normal after completing download procedure automatically.

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Use system Diagnostics Menu for verification of new software version and to check received signal strength from the satellite. **Your Dish antenna should be peaked to optimize the signal strength to +100 in clear sky conditions for best performance.**

DATA UPDATE:

1. Press Menu button on the Remote
2. Press No. 6, System Setup
3. Press No. 6, Data Update
4. Enter Password #0000
5. Press No. 1 Program Guide Data. **(Not available yet)**
6. Press No. 2 Channel Data. **(UPDATE AFTER EVERY DOWNLOAD)**
7. Press No. 3 Software Update (After first successful download)

REPORT OF NATIONAL LAJNA/NASIRAT IJTEMAS

(by Shanaz R. Butt, National General Secretary)

By the Grace and Mercy of Almighty Allah, three Regional/National Lajna/Nasirat Ijtemas were held during the summer of 1999. The central theme for these Ijtemas was **"A PASSION FOR SERVICE."** The Ijtema programs were organized with the hope of meeting the needs and expectations of Lajna and Nasirat of all ages and backgrounds. The guests were accommodated in the homes of members of the hosting Lajna chapters. These gatherings held true to their purpose, as expressed by the Promised Messiah (a.s.), since we widened our knowledge about Islam Ahmadiyyat, discussed ways and means to develop a Passion for Service and developed closer ties with our sisters.

WEST COAST REGION

A Bi-Regional West Coast National Ijtema was held at Bait-ul-Hameed Mosque, Chino, CA from July 16-18, 1999. It was organized by the Southwest Regional president, Zeba Malik, and hosted by Los Angeles East Lajna. About 250 Lajna and Nasirat attended the Ijtema from the Northwest and Southwest regions that include 11 Lajna chapters. The National Lajna Sadr, National Assistant General secretary and National Lajna Secretary, MTA, also traveled to this Ijtema.

The program began on Friday afternoon and concluded on Sunday afternoon. All participants came well prepared and the audience enjoyed the program with interest and enthusiasm. Nasirat competitions were held in memorization of selected Suras from the Holy Qur'an, Salat, Speech and sports. Lajna competitions were held in memorization of a selected verse from the Qur'an, translation and a speech competition. In addition, Lajna enjoyed workshops on *"Prophets and their Mission* – by San Jose chapter," *"Guidelines of Invitation to Allah* – by San Francisco chapter," *"Charity begins at Home* – by Los Angeles West chapter" and *"Our Community, Our Responsibility* – by San Diego chapter." A Bait Bazi composition and religious knowledge quiz was held during the social hour session in the evening. Nasirat from different chapters in the two regions participated in a parade singing a Tarana and holding up banners with their choice of mottos hand-crafted onto the banner fabrics during the Ijtema. The Ijtema concluded with prize distribution and silent prayers led by the National Sadr, Sister Salma Ghani.

MID-WEST REGION

A Tri-Regional Mid-West National Ijtema was held at Bait-ul-Qadir Mosque, Milwaukee, WI from July 23-25, 1999. It was organized by the West Midwest regional president, Jameela Ali and hosted by Milwaukee Lajna. About 325 Lajna and Nasirat attended the Ijtema from the South Mid-West, East Mid-West and West Mid-West regions which include 10 Lajna chapters. In addition, 25 invited guests attended the Ijtema. A highlight of this particular Ijtema was that 2 non-Ahmadi sisters who attended this event signed Bia'at during this weekend. *Alhumdolillah.* The National Lajna Sadr and National General Secretary also attended this Ijtema.

The program began on Friday afternoon and concluded on Sunday afternoon. The program focused on the theme **"A Passion for Service."** Nasirat competitions were held in memorization of selected Suras from the Holy Qur'an, Salat, Speech and sports. A Lajna speech competition was also held. In addition, Lajna enjoyed Panel Discussions entitled, *"The Passion"* and *"What have I done today to serve Islam."* A speech on *"Giving of ourselves to the community"* was presented by an invited guest, Ms. McKenna Brown, Director of Repairers of the Breach – Sanctuary for the Homeless. On Sunday, Nasirat from different chapters in the regions participated in a parade singing a Tarana and holding up banners with mottos hand-crafted onto the banner fabrics. The Ijtema concluded with prize distribution and silent prayers led by the National Sadr.

EAST-COAST REGION

A Regional East Coast National Ijtema, comprised of Four Regions was held at Bait-ur-Rahman Mosque, Maryland, from August 13-15, 1999. It was organized by the National General Secretary, Shanaz Butt, and hosted by Maryland Lajna. About 500 Lajna and Nasirat attended the Ijtema from the Northeast, Mid-Northeast, Southeast and Central Regions that include 19 Lajna chapters.

The Ijtema commenced on Friday afternoon and concluded on Sunday afternoon following prize distributions, Dua, Salat and lunch. The Nasirat program consisted of competitions in memorization of selected Suras from the Holy Qur'an, Salat, Speech, Handicraft, Sports and a Workshop. On Sunday, Nasirat from the different chapters (by regions) took part in a well rehearsed Nasirat Parade, and sang their chosen Tarana in unison while holding up banners with their chosen mottos which they had prepared at the Ijtema. The Lajna program included competitions, panel discussions, workshops, social hour discussions, sports, Bait Bazi and Meena Bazaar. Competitions for Lajna were held in memorization of Holy Qur'an and English Speeches. All of the competitions were of high caliber and stirred our hearts, *Alhamdolillah!*

Panel discussions and workshop topics dealt with different aspects of the theme **"A Passion for Service"**. Thus, Lajna and Nasirat participated in panel discussions entitled *"Service to Islam begins at Home", "How can I better serve the society I live in?", Mind-Body Connections"* and *"What have I done today to serve Islam?"* Lajna attended social hour sessions of their choice. On Friday evening, some Lajna chose to take part in Bait Bazi competition, while others took part in an open forum entitled, *"Learning from Past Contributions of Lajna Imaillah, USA"*. During lunch and tea breaks, members could purchase items from the Meena Bazaar/Fund Raising tables or enjoy a variety of foods sold at the Snack tables. Members also had the opportunity to purchase Jama'at books and pamphlets, Huzoor's sermons, taped Nazams and receive free Homeopathic assistance from Nasira Abdullah of Philadelphia. All meals were graciously prepared by Brother Sadat Abdullah of Philadelphia and his team, *Jazaak Allah.*

Evaluation forms were distributed to the members after the final session on Sunday so that they could inform us of our shortcomings and help us improve in our service for Islam and Ahmadiyyat, *Insha-Allah.* Following the Nasirat Banner parade on Sunday, prizes were distributed by Sister Salma Ghani, and the East Coast Ijtema came to a close with silent prayers.

In summary, all three Ijtema gatherings were Blessed occasions for those who attended and participated. May Allah reward everyone abundantly for their efforts, cooperation and sacrifices, *Ameen.*

THE PURPOSE OF AN IJTEMA

(by Alliyyah Shaheed, Pittsburgh Lajna)

I am very pleased and I feel honored that I was asked to call our attention to the Purpose of an Ijtema, as I have attended many of the earlier ones in the USA. The Ijtemas are part of the inheritance of an Ahmadi Muslim, A Special Legacy, left behind to us by the Promised Messiah (a.s.). The real purpose and objective of an Ijtema being that the members of our community should cultivate such a change within ourselves that our hearts are forever inclined to the hereafter, and the fear of Allah takes root in our hearts. We become models of piety, righteousness, sympathy, tenderness, and models of sisterhood that provide enthusiasm for establishing the spirit of humility and hospitality, and for giving service to our faith that is pleasing to Allah.

In 1922, our beloved Khalifa, Hazrat Mirza Bashirudin Mahmud Ahmad (a.s.), the illustrious son of the Promised Messiah (a.s.), addressed the women of the community. He told them that as far as he could see they had not realized what Islam demanded of them, that is, how they should lead their lives to win the pleasure of Allah. This was when Lajna was born.

1. The purpose and aim was for the women to become organized to achieve an all around advancement for Ahmadi women.
2. To excel in their education in both spiritual and secular fields with special attention towards learning the Holy Qur'an and understanding the Islamic teaching as interpreted by the Promised Messiah (a.s.).
3. To inculcate the love and spirit of Islam and Ahmadiyyat in the minds of our children and to train them accordingly to Islamic teachings.
4. To propagate Islam and Ahmadiyyat everywhere.

We are the result of that famous address. There are many prophecies relating to Hazrat Mirza Bashirudin Mahmud Ahmad (a.s.), our second Khalifa. One is

that his advent would be blessed, he would be anointed with the scent of Allah's pleasure and Allah would infuse his spirit into him. He would also be under Allah's protection, his fame would spread into the four corners of the Earth, and Nations would be blessed through him.

Standing before you today is a fulfillment of the prophecy that his fame would spread to the corners of the earth. Having accepted Islam through Ahmadiyyat in 1936, 63 years ago, makes me a recipient of that prophecy. Our assemblage here, our programs, our Ijtema's being similar wherever there is an Ahmadiyya Jama'at, provides further fulfillment to the prophecy.

Many of us look forward to these meetings; the purpose is simply to win the pleasure of Allah, hoping that Allah through his Grace will help us find that spiritual bliss that entertains the heart and soul. This can be achieved through praying together, seeking the nearness of Allah, asking his forgiveness, requesting that he save our lives from becoming useless, and to keep us under his protection against satanic forces. I pray, "O Allah, as we prostrate together before you to let us feel thy nearness. I beg thee to help us to overcome our weaknesses, negligence, shortcomings, faults and sins. Take our hands in your hand; fill our empty hands with Thy Love and Mercy, O gracious Lord. May Thy Glory and the Glory of the Holy Prophet Muhammad (s.a.w.) shine within us, so that all of our actions will illuminate our activities in our meetings, *Ameen*." The Ijtema also fosters a spirit of sisterhood; we meet new sisters, we get to know each other, and we establish a relationship that can benefit individuals as well as our Jama'ats. These relationships also tend to serve as a spiritual food that stimulates, refreshes, and strengthens our hearts and souls.

Another purpose of attending a Lajna Ijtema is that all of us may become motivated to work in unity and gain a sacrificing spirit. That will help us to push Lajna USA forward so that the beauty of Islam Ahmadiyyat may be realized and reflected in all of us. This is because the spirit of sacrifice will bring about Right Action, Right Thinking, and Right Feeling, which will *Inshallah*, lead to:

Love for All Hatred for None.

IF YOU CHANGE YOUR ADDRESS, PLEASE USE THIS FORM TO INFORM THE CENTER

AHMADIYYA MOVEMENT IN ISLAM USA
15000 Good Hope Road, Silver Spring, MD 20905

Phone: 301-879-0110
Fax: 301-879-0115

Change Of Address Form

Member Code : _____ Effective Date: Month ___ Day ___ Year ____

Member Name: Last _____ First _____ Middle _____

New Address: _____

_____

City: _____ State: ___ Zip: _____

Home Phone: _____ Home Fax: _____

Busi. Phone: _____ Ext. _____ Busi. Fax: _____

Other Phone: _____ Other Fax: _____

New Branch (Jamaat): _____ New Halqa: _____

Do the above change apply to the entire family? ☐ Yes ☐ No

Any Remarks / Instructions: _____

Old Address: _____

_____

Old Phone: _____ Old Branch (Jamaat): _____

_____
Signature

_____
Today's Date

IN MEMORIUM

A number of obituaries follow. ***Inna Lillahi Wa Inna Ilaihi Raaji'oon***

PAINFUL MULTIPLE TRAGEDY IN OHIO

Members of the Jama'ats in Columbus, Ohio, Pittsburgh, Pennsylvania, San Jose California and Brampton, Canada were deeply shocked and saddened by the tragic multiple deaths in Ohio in which four sincere and innocent members of the Jama'at received martyrdom on September 11, 1999. The victims were Mr. Abdul Majid Bhatti (78), a respected elder in the Brampton Jama'at, who was serving as the Secretary Wasaya, Dr. Lubna Bhatti (39), daughter of Mr. Abdul Majid Bhatti, Ruhi Ahmad (36), daughter of Mr. Bhatti and wife of Mr. Rafi Ahmad of San Jose, and Nasira Ruqayya Ahmad (2), daughter of Mr. Rafi Ahmad.

Inna Lillahi wa Inna Ilaihi Raji'un

(To Allah we belong and to Him do we return)

Respected Amir sahib USA sent two representatives to express the condolences of the Jama'at to Mrs. Abdul Majid Bhatti and Rafi Ahmad. Jama'at Presidents Dr. Salam Malik (Columbus) and Omar Shaheed (Pittsburgh) assisted and consoled the family in their bereavement. May Allah the Merciful grant comfort and steadfastness to the bereaved family in this time of pain.

BROTHER ABDUL AZIZ PASSES AWAY AT THE AGE OF 93

Inna Lillahi Wa Inna Ilaihi Raaji'oon

Brother Abdul Aziz, a very senior member of the Jama'at who accepted Islam in 1950, passed away at the age of 93 in Baltimore, Maryland. Brother Aziz was known for his passion for Tabligh and devotion to Khilafati Ahmadiyya. He had a very friendly personality and all members will remember his loving smile. May Allah the Exalted grant him an elevated place in Jannat-ul Fardous and may He grant comfort and steadfastness to the bereaved.

The funeral prayers and burial took place on October 2, 1999.

Aah Salman Jamil Passes Away !

It is with deep grief, regret and sorrow that we report that Salman A. Jamil son of Dr. Basharat A. Jamil of Maryland Jamaat, passed away on September 19, 1999 at Fajr time.

Inna Lillahi wa Inna Ilaihi Raji'un

Salman Jamil was a devout member of Maryland Jamaat and a very active Khadim of Majlis Khuddamul Ahmadiyya, U.S.A.; always willing and ready to serve in the casue of Islam and Jamaat Ahmadiyya.

Salman Jamil had suffered severe head injuries in a traffic accident on August 30, 1999. Salman spent three weeks in intensive care in John's Hopkins (Bayview Campus) Hospital and shock/trauma unit of the University of Maryland (Baltimore) Hospitals.

Hadhrat Khalifatul Masih IV (ABA) was informed on August 30, of the accident and he graciously sent a letter dated September 1, praying for Salman and the whole family. Afterwards, Hadhrat Khalifatul Masih IV (ABA) was continuously kept informed of the progress of the treatment and the prognosis given by the doctors. Hazur (ABA) himself prescribed some homeopathic remedies to be used along with the medical treatment in the Intensive Care Unit; those were very regularly administered.

As far the available treatment, Salman received the best that was available. In less than a minute after his accident, he received first aid from an Ambulance which was standing at the site of the accident. He was treated in the Johns Hopkins University Hospital and then briefly at the shock/trauma unit University of Maryland (Baltimore) hospital. In addition to the highly skilled doctors at the hospitals, the family received very good support from Drs Agha Shahid, Nasir Bhatti, Laeeq Ahmad, Hedayat Khan, Shamim Ahmad, Amin Baig, Saquib Samee, and Naeem Lughmani.

Allah's will manifested itself on September 19, when Salman passed away at six in the morning at the age of 24.

His Janaza Prayer was led by Maulan Syed Shamshad Ahmad Nasir, Missionary Washington Jamaat at Maqbara Tussalam near Baltimore Maryland on September 21, 1999. Despite the inclement weather and pouring rain, the Janza prayer and burial was attended by a large gathering of several hundred people comprised of family members, friends, collegues from varios faiths and Jamaat members from all over the United States and Canada. Maulana Syed Shamshad Ahmada Nasir Sahib led the gathering in silent prayers at the completion of burial.

May Allah elevate his soul and grant comfort and steadfastness to the bereaved family and friends.

Special Thanks and Request for Prayers

(By: Dr. Basharat A. Jamil)

I am unable to find proper words to express my thanks for the outpouring of unprecedented love, affection, and prayers by the members of Jamaats from all over the United States, and all over the world as well, during Salman Jamil's valiant struggle for recovery from the accidental injuries. Finally, the will of Allah prevailed. (*Inna Lillahi wa Inna Ilaihi Raji'un*). First of all I am indebted to Huzur (ABA) and the Respected Amir U.S.A., Sahibzada Mirza Muzaffar Ahmad Sahib, who prayed fervently for Salman's complete and speedy recovery and then he visited us to console our family. Huzur's suggested homeopathic remedies were also tried, but the injuries happened to be too severe. Since it is not possible for me to thank everybody individually, I would like to avail this opportunity to reach as many as possible to offer thanks myself and on behalf of my entire family. At this time, we need more prayers and I request you to please continue remembering us in your prayers for the patience and strength to overcome the grief on this great loss by Allah's Grace (Ameen). May Allah reward everybody abundantly.

NASIR AHMAD KHAN SAHIB PASSED AWAY

Nasir Ahmad Khan sahib of Maryland Jama'at passed away on September 20, 1999 after a brief illness. He was eighty eight.

Inna Lillahi Wa Inna Alaihi Raji'oon

Among his children are Mrs. Nusrat Jahan Ahmad, Lajna President of Mid-Northeast Region and Mr. Munir Ahmad Khan, manager of the Ahmadiyya Maqbaratus Salaam in Maryland. He was the father-in-law of Missionary Mubasher Ahmad of Southeast Region.

The late Nasir Ahmad Khan Sahib was a devoted Ahmadi from NWFP, Pakistan. His grandparents had accepted Ahmadiyyat early in this century. He was a well-read man, a poet, very hospitable, and he had a great sense of humor. He wrote good poems on many topics, including spiritual themes. May Allah Ta'ala exalt his station in Jannat-ul Fardous and grant patience to the bereaved family and grant them to continue to keep his virtues alive. *Ameen.*

Begum Gulzar Aftab wife of Mr. Aftab Ahmad Bismil passed away at Medina Munawwara and buried in Jannatul Baquie

It was learnt with great sorrow that the wife of our National Secretary Rishta Nata, Begum Gulzar Aftalb, who had gone to Saudi Arabia to perform Umra, had a sudden heart attack at Medina Munawarah where they had arrived after performing Umra at Mecca Muazzamah. She was immediately taken to the hospital where she expired within an hour. ***To Allah we belong and to Him we return***. She was Moosia and 76. She had a long wish to go to Mecca to perform pilgrimage. God Almighty granted her wish and she was able to go to Mecca along with her husband, daughter and granddaughter. After performing Umra on August 29, 1999, the party went to Medinah to visit the Prophet's Mosque and other holy places. On August 31, when the party was preparing to proceed to Jeddah, she had a sudden heart attack and expired within an hour.

Her Janaza prayers were offered on Sept. 10, 1999 at the Prophet's Mosque after Jummah and she was buried in Jannatul Baguie graveyard, where many great companions of the Holy Prophet (s.a.w.) including Hazrat Usman, the third Khalifa, are buried. Prayers are requested that God Almighty may have mercy on her, bless her soul and enable her near and dear ones to bear this loss with fortitude. *Ameen*!

MIAN MUHAMMAD IBRAHIM SAHIB PASSES AWAY

Missionary, famous teacher and a man of letters.

We are sad to report the demise of Mian Muhammad Ibrahim Sahib, a famous and life-long devoted servant of Ahmadiyyat. On September 13, 1999 after a very brief illness he died peacefully in a hospital in Lahore (Pakistan). Inna Lillahe wa inna ilahe Rajeoon. He was 94.

He had a long and distinguished career in service of Islam and Ahmadiyyat. As a young man he started as a teacher in Talim-ul-Islam High School, Qadian in 1928. Later, he was appointed Headmaster of the same institution. Along with being a popular and a devoted teacher to thousands of Ahmadi and non-Ahmadi students, he had the distinguished honor of being the teacher of two Khulafa of Ahmadiyyat.

After his retirement from T.I. High School, he was appointed by Hazrat Khalifatul Masieh III to serve as a missionary in the United States. He served the cause of Ahmadiyyat the true Islam in several chapters including Dayton, Milwaukee, Washington and New York. He was instrumental in converting a large number of African Americans to the fold of Ahmadiyyat. Several of whom like the late Brother Muzaffar distinguished themselves in rendering meritorious services to Ahmadiyyat. He was instrumental in arranging the visit of the first group of Ahmadis to attend Jalsa Salana in Rabwah, Pakistan. While in the U.S. he wrote extensively for our Jama'at Journals and magazines covering Talim and Terbiyyat.

In 1982, upon his retirement from the United States, he settled in Pakistan. Despite his advanced years of age, he continued to busy himself by writing extensively for our Jama'at publications, especially the Daily Alfazl. He also wrote his autobiography in Urdu language which infect is a brief resume of his services to the cause of Ahmadiyyat and depicted his devotion to the institution of Khilafat.

He is survived by four sons (two of whom are settled in the USA), three daughters and several grandchildren.

May Allah Almighty grant his soul a high station in the heavens and may Allah grant patience to those he has left behind to bear this loss, Ameen.

In Remembrance of Salman Jamil

(Written by Salman's Dad, Basharat Jamil;
Rendered into English by: Mubasher Ahmad)

What a tragic, shattering, saddening news the bearer brought today!
What a havoc on our souls, death has wrought today!
Salman, my heart's comfort, has left us with such woe;
In death's grisly trap, my love is caught today!
Thousands of blooming flowers were ready to be plucked;
But why the supple bud, has the florist sought today?

Great many agonies in my life I did endure;
Yet this -- the deepest cut , I doubt will ever cure!
A flower-laden branch was he, emitting lovely fragrance;
Alas! so quickly it faded, the end was premature!
We feel he never left, he could not go away!
No one believes that he's gone, but death is for sure!

And yet we feel so powerless, facing destiny;
In a blink we all did feel, the crushing agony!
He did not care for any home in this material world;
He built a home in Paradise, O yes, for him we envy!
Ami's darling child was he, and Abi's heart's delight;
For his brothers he was music and sweet harmony!

A friend of friends, most favorite, a gem most genuine;
Gone is he, the moon is pale, no more the stars do shine!
Now, he is missed by everyone, no joy and no pleasure;
The cup of breathing life is empty, gone is now the wine!
Whole world did pray, the sighs were heavens-shaking!
Down shed the clouds millions of tears by God's own design!

You are a darling in our hearts, you are indeed beloved today!
But God loved you more than any, and you He sought today!
"In His Will is our will, to Him is our submission!"
This advice was our support and our thought today!
Praying for your pure soul, my broken soul is crying;
'Jamil' is standing on your grave with a bleeding heart today!

اپنے شہزادے سلمان جمیل کی یاد میں

(سلمان کے ابّی بشارت جمیل کے قلم سے)

کیا خبر لایا ہے قاصد کیا غضب ڈھایا ہے آج
اف میرا سلمان اجل کے دام میں آیا ہے آج
گو ہزاروں گل چمن میں تھے مگر نہ جانے کیوں
کتنے نازک پھول پر گلچیں کا دل آیا ہے آج
یوں تو صدمے ہیں ہزاروں ناتواں دل پر مگر
جو مندمل نہ ہو سکے ایسا زخم کھایا ہے آج
پھیلا کے اپنے وصف کے پھولوں کی خوشبو چار سو
جو بن گیا زیب چمن وہ نخل مرجھایا ہے آج
کون کہتا ہے کہ تو ہم میں نہیں موجود آج
کون مرگ ناگہانی پر یقین لایا ہے آج
کیا کریں تقدیر نے ہے کر دیا بےبس ہمیں
گردش دوراں نے پل میں ظلم کیا ڈھایا ہے آج
گھر پسند آتا نہ تھا دنیا میں رہنے کے لیے
عرش بریں میں گھر بنا کے سب کو ترسایا ہے آج
امّی کا تھا لخت جگر ابّی کا تھا نور نظر
روح رواں تھا بھائیوں کی۔ سب کو تڑپایا ہے آج
تو دوستوں کی جان تھا ہر دل عزیز تھا
پھر ان سے روٹھ کر کدھر چل دیا ہے آج
ایک عالم نے دعا کی عرش معلّٰی ہل گیا
کسقدر ابر کرم یزداں نے برسایا ہے آج
تو پیارا تھا ہمیں بےحد ہی پیارا تھا ہمیں
میرے مولا کو مگر زیادہ ہی پیار آیا ہے آج
"راضی ہیں ہم اسی میں جس میں تیری رضا ہو"
ہر لمحہ اس دعا نے سہارا دیا ہے آج
تیری اک معصوم روح کی مغفرت کے واسطے
تیری تربت پر جمیلِ مضطرب آیا ہے آج

مسجد کی تعمیر میں حصہ لینا ایک صدقہ جاریہ ہے

حضرت مسیح موعود علیہ الصلوٰۃ والسلام کا ارشاد ہے کہ

اس وقت ہماری جماعت کو مساجد کی بڑی ضرورت ہے۔ یہ خانہ خدا ہوتا ہے۔
جس گاؤں یا شہر میں ہماری جماعت کی مسجد قائم ہو گئی تو سمجھو کہ جماعت کی ترقی کی بنیاد پڑ گئی

ورجینیا میں مسجد کی تعمیر کے لئے پانچ ایکڑ سے کچھ زائد زمین خرید لی گئی ہے۔ اس کی تعمیر کیلئے احباب سے درخواست ہے کہ زیادہ سے زیادہ حصہ لے کر ثواب دارین حاصل کریں۔ اس صدقہ کا ثواب دائمی ہے اور موجود اور وفات شدہ احباب کو برابر ملتا رہتا ہے۔ اس خانہ خدا کی تعمیر کیلئے خدا تعالیٰ نے ہمیں ایک نادر موقع عطا فرمایا ہے۔ اسلئے اپنی طرف سے۔ اپنے اہل و عیال کی طرف سے اور اپنے اُن احباب کی طرف سے جو ہم سے بچھڑ گئے ہیں۔ زیادہ سے زیادہ حصہ لے کر ایک ہمیشہ رہنے والے ثواب کے حقدار بن جائیں۔ اللہ تعالیٰ آپکو توفیق عطا فرمائے۔ آمین

براہ کرم چیک Ahmadiyya Movement In Islam(VA Mosque) کے نام ہو اور اس پر اپنا کوڈ نمبر۔ پتہ۔ اور اُن احباب کا نام بھی درج کریں جن کی طرف سے چندہ دیا گیا ہے۔ چندہ بھجوانے کیلئے منسلکہ لفافہ استعمال کریں

منجانب مسجد کمیٹی ورجینیا جماعت

PARTICIPATION IN BUILDING A MOSQUE HAVE ETERNAL BLESSINGS

QUOTATION FROM HAZRAT MASIH MAUD ASWS(Translation)

Currently our Jamaat is in great need of Mosques, which is The House Of Allah. It should surely be understood that any where, in a village or a city a mosque of our jamaat is built,the foundation stone has been laid for the progress of our Jamaat

By the Grace of Almighty God a lot of more than five acres has been purchased for building a Mosque in Virginia. All the members of the Jamaat are invited to participate in this noble cause and earn Allah's eternal blessings. Through such eternal blessings you, your family and your beloved deceased ones.are equally benefitted Allah Has given us this golden opportunity and May Allah enable us to contribute generously towards this noble cause

Please make checks favouring Ahmadiyya Movement in Islam (Virginia Mosque)and mail in the attached self addressed envelope.

IMPORTANT: Please write on the check your code number and name of the person on whose behalf the contribution is being made

Masjid Committee Virginia Jamaat